



MY DUTIES  
A  
JUNIOR MORAL TEXTBOOK  
WITH  
AN ADDRESS TO TEACHERS

COMPILED BY  
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# 'Final Orders' of the Government of India

ON

## MORAL TEXTBOOKS

'It believes that the careful selection and training of teachers provide the most effectual method of establishing a good moral tone in a school, but it also considers that the influence of the teacher may be greatly strengthened, and the interests of morality promoted by the use in schools of textbooks having a direct bearing on conduct either by means of precept or example'<sup>1</sup>

<sup>1</sup> *Second Quinquennial Review of Education in India, 1887-8 to 1891-2*, p 362

## TO THE TEACHER

### IMPORTANCE OF THE TEACHER'S DUTIES

SOME of the greatest men that have ever lived, aware of this, have devoted their lives to teaching. The goldsmith works in gold and the diamond-cutter polishes diamonds, but the teacher has to fashion immortal beings, far more valuable than the most precious gems.

In ancient times in India, the Brahmāchari left his father's house and resided with his Guru, who watched over him as his own son. The true teacher will regard his pupils in the same light. He should take the same interest in them as a father does in his children. Few parents have either the knowledge or the time necessary to educate their children themselves, they, therefore, intrust them to teachers, who are invested with their authority and with their duties.

Home influence, no doubt, is the most powerful, next to it is that of the school. Hence it has been said, '*What you would put into the life of a nation, put into its schools*'. Let it be the grand aim of the teacher to make this influence as useful as possible in every respect.

### DUTIES OF A TEACHER TO HIS PUPILS

**Care of Health**—There is far more sickness in India than in England and about twice as many people die every year. This is partly due to the climate, but more to not observing the laws of health. *My Duties* shows how to keep well. More than half the cases of fever would be avoided by attending to a few simple rules which should be explained. Directions are also given about guarding against small-pox and plague. Let

the teacher seek that his pupils grow up strong and healthy. Active games should be encouraged.

**Proficiency in School Studies**—Children are sent to school chiefly that they may be able afterwards to earn their own living. *Rote teaching* has to be guarded against. Indian children are generally diligent and have good memories, but this is not enough. Education comes from a word meaning *to lead*, pupils should be trained to *think*. For this purpose they should be questioned thoroughly on what they are taught. *My Duties* contains some hints on studies, and the habits necessary to success in life.

**Moral Training.**—If a school only turns out clever *logues* it does more harm than good. The grand aim of the teacher should be that his pupils may not only be clever scholars, but that they grow up *good men*, a blessing to themselves and their country.

The ordinary Readers include so many subjects that it is impossible to give in those for advanced classes sufficient space to moral conduct. In *My Duties* the subject is taken up in regular order, and treated in detail.

The following are some of the chief points noticed.

**Parents and Teachers**—‘Honour thy father and thy mother,’ is the first command so far as our fellow-beings are concerned. Next to them, respect is due to teachers. In towns especially, it is complained that this duty is not so well observed as formerly. Let the Teacher do what he can to promote it. The aged and persons in authority should also receive due respect.

**Truthfulness**—This has been called the ‘Queen of Virtues’. Cyrus, King of Persia, when asked what was the first thing he learned, replied, ‘to tell the truth’—a noble lesson. Let the children be taught to ‘Speak the truth, the whole truth, and nothing but the truth.’

**Honesty**—All cheating, whether in school or in play, should be strongly condemned. The boy who cheats will probably turn out a dishonest man, and bring ruin upon himself.

**Improper Language**—There is, perhaps, no evil custom more common in this country than abusive speech. Strenuous efforts should be made to check it in every

form The elder boys should be encouraged to warn the younger against it.

*Female Education* — Without this India can no more rise in the scale of nations than a bird can fly with one wing It should be encouraged by all possible means Scholars should try to get their sisters educated

*The Brotherhood of Man* — At page 129 in *My Duties*, the following is quoted from the *Panchatantra* —

Small souls inquire, 'Belongs this man  
To our own race, or class, or clan ?'  
But larger-hearted men embrace  
As brothers all the human race

This should be fully explained to the pupils, and they should commit it to memory 'Have we not all one Father? Hath not one God created us?' We should look upon each other as brothers, and no degrading epithet should be used Persons who have disagreeable work should be the more kindly treated

*Duty to God* — This, above all, should receive attention The pupils should be taught that they are continually in God's presence, that He is their best friend, and wishes them to be happy, here and hereafter Try to make them feel the truth of the words quoted at page 180

'Tis Religion that can give  
Sweetest pleasures while we live,  
'Tis Religion must supply  
Solid comfort when we die

In enlightened countries music is taught in schools, and eventually it will be introduced in India Meanwhile, as an inferior substitute, the simultaneous reading and reciting of the poetry may be employed with advantage Many of the pieces of poetry should be committed to memory

The usefulness of 'My Duties' will largely depend upon the Teacher explaining and enforcing its lessons, and watching over the conduct of his pupils.

## DUTIES OUTSIDE THE SCHOOL

The Teacher, as an educated man, should use his influence for the general good of the town or village where he is stationed

Cleanliness should be promoted A good water-supply is of great importance When any pestilence is in the neighbourhood, special precautions should be taken Every town should have a dispensary, if not a hospital

Thrift should be encouraged by opening Savings Banks Accounts instead of squandering money on marriage ceremonies While indiscriminate charity is condemned, cases of distress should be relieved

A Reading Room should be established if one does not already exist Lectures should be delivered The good of the people should be sought in every possible way

## THE REWARDS OF THE GOOD TEACHER

Some Government servants receive pensions when they retire They have their value, but they are only money and end with the lives of the recipients. The rewards of the good Teacher are far higher, and reach into eternity.

The Teacher who sets a good example will do much to animate his pupils with his spirit They will show him love and respect while he lives, and when he is taken away, his memory will be cherished Thus blessed himself and being a blessing to others, when the teacher enters the unseen world, he will have the cheering salutation from God Himself, 'Well done' good and faithful servant, enter thou into the joy of thy Lord' Compared with this, how poor and mean are mere earthly rewards!

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 The Italics indicate Poetical Pieces

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# MY DUTIES

## INTRODUCTION

### 1 WHY WAS I MADE ?

I AM a living being I did not make myself Who made me? Why was I made? These are important questions which should be asked by every one

When we see a bridge, a boat, or a book, we know that it was made for a particular purpose If we saw anything that had been formed with great care, though we should not be able to tell its particular use, we should nevertheless be quite sure that it was intended for some purpose Men do not spend time and labour uselessly

Now, in all these examples the object or design may be called the *end*, which the different labourers have in view The end of the watchmaker is to make a watch, and the watch has an end It is to tell the time of the day correctly If it does not do this, then it does not answer the end—the purpose for which it was made

Two or more ends may be accomplished by the same means When a house is to be built, a number of persons, of different trades, must all unite to build it The mason accomplishes his end when all the walls are completed, the carpenter gains his end when the beams are laid and the doors and windows finished But besides the ends of the mason and carpenter, etc, there is another end which the builder of the house has in view, it is that he may have a house This is the chief end, all those who work in obedience to his orders accomplish subordinate ends.

You were made by God You have two fathers, an earthly father, and a heavenly Father It was God, your heavenly Father, who gave you life and who keeps you in life God has a design in all His works When He made man, He had some great object in view Man may fulfil other ends than this one He has duties as a child, a friend, a citizen, a servant, a master, but these are ends of an inferior kind There is an end of a far higher nature

To know what this end is must be important, and it is our *duty* to make this inquiry We may easily know that God did not send us into the world merely to eat, to sleep, and to work Animals do this, but God, by giving us mind and reason, clearly teaches us that we are intended for nobler ends

God made us to be good and happy like Himself. It is said of Him, 'Thou art good, and doest good' In these respects we should try to imitate Him Our first duty is to be good ourselves If we are not good, we cannot be expected to do good to others. We should ask ourselves How can we best *become good*? how can we best *do good* to others? The object of this book is to answer these questions. Read it carefully, and try to do what it tells you

What a noble aim it is to try to be like God! We should be like little mirrors reflecting the light of the glorious sun God is the happiest Being in the universe, and the more we are like Him, the more we shall partake of His happiness

If I do not fulfil the end for which I was made, I shall be like a watch that does not tell the proper time, and is useless May this not be my case!

Ac com'-plished, gained		Nev er the less', not the less
Cit'-i zen, a person living in a		Par tic'u lar, single

## 2 WHAT I LIVE FOR

I live for those who love me,  
 Whose hearts are kind and true,  
 For the heaven that smiles above me,  
 And awaits my spirit too,  
 For all human ties that bind me,  
 For the task my God assigned me,  
 For the bright hopes left behind me,  
 And the good that I can do

I live to learn their story,  
 Who suffered for my sake,  
 To emulate their glory,  
 And follow in their wake,  
 Bards, patriots, martyrs, sages,  
 The noble of all ages,  
 Whose deeds crown History's pages,  
 And Time's great volume make

I live to hail that season,  
 By gifted minds foretold,  
 When man shall live by reason,  
 And not alone by gold,  
 When man to man united,  
 And every wrong thing righted,  
 The whole world shall be lighted,  
 As Eden was of old

I live for those who love me,  
 For those who know me true,  
 For the heaven that smiles above me,  
 And awaits my spirit too,  
 For the cause that lacks assistance,  
 For the wrongs that need resistance,  
 For the future in the distance,  
 And the good that I can do

As signed', appointed  
 As-sist-ance, help  
 Bards, poets  
 E'-den, the garden in which  
 Adam and Eve were placed  
 Em-u late, try to equal

Hu' man ties, duties as human  
 beings  
 Mar-tyrs, persons who suffer  
 for their beliefs  
 Re-sist'-ance, standing against.  
 Sa'-ges, wise men  
 Wake, example, course

### 3 HOW DO I DIFFER FROM THE LOWER ANIMALS ?

A DOG or a monkey and I are alike in some respects. We both see with our eyes, hear with our ears, eat with our mouth, and smell with our nose. We alike feel hunger and thirst, and require to be supported by food.

But though we resemble each other in some things, there are important differences, which are thus pointed out by a good English writer.

One great difference between man and the other animals consists in this, that the former has *reason*, whereas the latter have only *instinct*. In order to understand what we mean by the terms reason and instinct, it will be necessary to mention three things, in which the difference very distinctly appears.

To bring the parties as nearly on a level as possible, let us consider man in a savage state, wholly occupied, like the beasts of the field, in providing for the wants of his animal nature. And here the first distinction that appears between him and the creatures around him is *the use of implements*. When the savage provides himself with a hut, or a wigwam for shelter, or that he may store up his provisions, he does no more than is done by the rabbit, the beaver, the bee, and birds of every species. But man cannot make any progress in this work without tools, he must provide himself with an axe even before he can lop down a tree for its timber, whereas these animals form their burrows, their cells, or their nests, with no other tools than those with which nature has provided them. In cultivating the ground, also, man can do nothing without a spade or a plough, nor can he reap what he has sown till he has shaped an implement with which to cut down his harvest. But the inferior animals provide for themselves and their young without any of these things.

Now for the *second* distinction. Man in all his operations *makes mistakes*, animals make none. Did you ever hear of such a thing as a bird sitting disconsolate on a twig, lamenting over her half-finished nest, and puzzling her little poll to know how to complete it? Or did you ever see the cells of a bee-hive in clumsy irregular shapes, or observe anything like a discussion in the little community as if there was a difference of opinion among the architects? The lower animals are even better physicians than we are, for when they are ill, they will, many of them, seek out some particular herb which they do not use as food, and which possesses a medicinal quality exactly suited to the complaint, whereas the whole college of physicians will dispute for a century about the virtues of a single drug. Man undertakes nothing in which he is not more or less puzzled; he must try numberless experiments before he can bring his undertakings to anything like perfection, even the simplest operations of domestic life are not well performed without some experience, and the term of man's life is half wasted before he has done with his *mistakes*, and begins to profit by his lessons.

The *third* distinction is that animals make no *improvements*, while the knowledge, skill, and success of a man are perpetually on the increase. Animals, in all their operations, follow that instinct which God has implanted in them, and hence their works are more perfect and regular than those of men. But man, having been endowed with the faculty of thinking or reasoning about what he does, is enabled by patience and industry to correct the mistakes into which he at first falls, and to go on constantly improving.

Monkeys lived on the earth before men. At the present time they crack their nuts, swing themselves from branch to branch, shelter themselves, carry their young, and live just like their first ancestors.

On the other hand, look at the people of England! Two thousand years ago they were painted savages, clothed with the skins of beasts, living in caves or wherever they could find shelter. Compare them now. They are well dressed and live in comfortable houses, they are able to read, supplied with books, railways, and all the improvements of civilization.

Not one of the lower animals can be taught to read. Not one of them even knows how to kindle a fire.\*

But the great difference between us and the lower animals is that *we have souls*, able to distinguish between right and wrong, and to know God's will.

Arch'-i tects builders	(ark'-i-tekts),	Im'-ple-ments, tools
Bur'-rows, holes dug by animals		In'-stinct, the power which leads animals to do things without being taught
Civ-il-i-za'-tion, advancement in knowledge		Op-er-a'-tions, actions
Com-mun'-i-ty, persons living together		Per-pet'-u-al ly, constantly
Dis con'-sol ate, sorrowful		Phy-si'-cians (fi zish'-ans), doctors
Dis cus'-sion, dispute		Poll, head
Dis-tinc'-tion, difference		Rea'-son, the power by which we judge of things
Dis-ting'-uish, know the difference		Re-sem'-ble, to be like
		Wig'-wam, an Indian hut

#### 4 MAY I DO AS I LIKE?

SUPPOSE this question is asked first by an infant. A very young child wishes to get everything he sees, not caring to whom it belongs. He may cry for the moon. He does not know the difference between wholesome and unwholesome food, and will eat anything. If a bright sharp knife comes in his way, he wishes to play with it. Unless he is watched, he will pull over a lamp, or, if water is near, go into it and be drowned.

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\* This is a wise provision of Nature as otherwise forests might be burnt down.

It will readily be allowed that young children may not do as they like, but it may be said, that it is different with a youth who has perhaps passed the University entrance examination

When a lad is eighteen years of age, no doubt, experience has taught him to be careful about knives and fire, but there are other dangers to which he is exposed. From sixteen to twenty is about the most critical period of life. It is then often determined whether the future is to be happy or miserable. At no age is wise guidance more required.

There is a proverb, 'He who *says* what he likes, will *hear* what he does not like'. Angry words lead to angry words in return. Many a man has lost his situation by saying what he liked when fault was found with him, whereas 'a soft answer turneth away wrath'. In the same way, if we *do to others as we like*, we may expect them to *do to us as they like*. You will thus see that we require to be very careful about what we say or do to others.

But may young people do as they like so far as they are themselves concerned? If so, they must expect to 'reap as they sow'. A wise man in old times gave the following warning, 'Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgement'. On the other hand, 'Wisdom's ways are ways of pleasantness, and all her paths are peace.'

*Before* doing anything, ask yourself if it is right. *After* you have begun, it will probably be too late. Some rules are given you in this book to help you to decide between right and wrong. There is also a course you can take which will be a great help. Do not be guided by companions of your own age, but consult your parents and teachers. They are older



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and wiser than you, they only wish your own good,  
and what will be best for you

You will see that we can only do what we like, if  
we like to do what is right You have been told that  
God, our heavenly Father, wishes us to be good and  
happy like himself We should therefore try to  
think as He thinks, and to do what he wishes us to  
do For this we should ask His help, and then all  
will be well

### SOWING AND REAPING

Are we sowing seeds of kindness ?  
They shall blossom bright ere long  
Are we sowing seeds of discord ?  
They shall ripen into wrong  
Are we sowing seeds of honour ?  
They shall bring forth golden grain.  
Are we sowing seeds of falsehood ?  
We shall yet reap bitter pain  
Whatso'er our sowing be,  
Reaping, we its fruit must see

We can never be too careful  
What the seed our hands shall sow ;  
Love from love is sure to ripen,  
Hate from hate is sure to grow.  
Seeds of good or ill we scatter  
Heedlessly along our way,  
But a glad or grievous fruitage  
Waits us at the harvest day  
Whatso'er our sowing be,  
Reaping, we its fruit must see

Crit'-i cal, dangerous, moment-  
ous  
De ter'-mined, fixed  
Dis'-cord, disagreement  
Ex pe ri-ence, knowledge gained  
by trial

Fruit'-age, fruits  
In'-fant, baby  
Sight of thine eyes, as you like.  
Whole -some (hol'-sum), healthy.

## 5 THE GOLDEN RULE

As gold is the most precious metal, the word golden is applied to anything very excellent 'All things you would that men should do to you, do ye even so to them,' has, on this account, been called the Golden Rule Briefly it may be expressed, 'Do as you would be done by'

This rule is so clear that all who wish to know its meaning can understand it Every one must allow that it is fair, and just, and kind. It is also so short that it can be easily remembered It has been compared to a little bundle which every one may take and carry in his bosom It applies to all times, in youth, in manhood, and old age, to rich and poor; to nations as well as individuals, to our thoughts as well as to our actions

There is another rule which is *not* golden, 'I will do so to him as he hath done to me' If another wrong us, this does not give us a right to wrong him We should rather return good for evil Observe the word '*would*' We are to do to others as we '*wish*' them to do to us

One or two examples may be given to show how this rule should be used Before we speak about another person, we should ask ourselves the question, 'Should I like him to speak about me as I am going to speak about him?' If he should, let us speak If not, let us keep silence, unless duty requires us to speak for the prevention of evil The same rule applies to our actions as well as our words It extends even to our thoughts We should watch against thinking evil of others

It refers to doing good to others as well as refraining from doing harm If we were in trouble, we should like others to help us, let us do the same to them

The Golden Rule should especially be observed in

dealing with the poor and despised No advantage should be taken of poverty, no disrespectful language should be used to the meanest

This rule, however, puts a limit to what we may expect from others We have no right to ask from any one what we should be unwilling or unable to do in like circumstances

Another limitation is that we are not to ask others to do wrong on our account No one has a right to utter a falsehood to save himself from punishment, nor to expect another to do it for him Suppose a criminal has been found guilty by a judge, who is about to pronounce sentence The culprit reminds him of the Golden Rule The judge, however, cannot set him free, for he has duties which no one has a right to ask him to violate In general, however, the Rule should be followed

The same duty is taught in a verse translated from the Sanskrit

Whene'er thy acts the source must be  
Of good or ill to other men,  
Deal thou with them in all things then  
As thou would'st have them deal with thee

**Illustration.**—A poor widow, with a family of children to support, earned a scanty living, by selling over a table in the street various fancy little articles Her friends advised her to rent a small shop, but she still continued to put out her table In this way she began to do very well Just at this time another poor woman, struggling to support her children, set out a table on the opposite side of the street As soon as the widow saw this, she took in her table When asked the reason, she said 'I am doing very well with my shop, and she has but a table I will not divide the custom, for I know how hard it is to support a family of children with only the sales of a table'

Cir'-cum-stances, state of things	Il-lus-tra'-tion, example
Crim'-i-nal, a person who has done a bad act	In-di-vid'-u-als, single persons
Cul' prit, a guilty person	Lim-i-ta'-tion, some thing that bounds
Dis-re spect'-ful, showing want of respect	Pre-ven -tion, hindrance
	Re-frain'-ing, keeping from
	Strug'-gling, trying hard

## 6 THE VOICE WITHIN

AN American writer tells the following story of himself when he was a child in his fourth year —



“ One day I saw a little spotted tortoise sunning himself in the shallow water of a little pond. I lifted the stick I had in my hand to strike the harmless reptile, for though I had never killed any crea-

ture, yet I had seen other boys, out of sport, destroy birds and the like, and I felt a disposition to follow their wicked example. But all at once something checked my little arm, and a voice within me said, loud and clear, 'It is wrong.'

'I held my uplifted stick in wonder at the new emotion, till the tortoise vanished from my sight.

'I hastened home and told the tale to my mother, and asked what it was that told me it was wrong. She wiped a tear from her eye, and said, taking me in her arms, "Some people call it conscience, but I prefer to call it the voice of God in the soul. If you listen and obey it, then it will speak clearer and clearer, and always guide you right, but, if you turn a deaf ear or disobey, then it will fade out little by little, and leave you all in the dark, without a guide. Your life depends upon heeding this little voice."

Conscience warns us before we begin to do wrong; it remonstrates while we are doing wrong, it reproaches us after we have done wrong, and makes us anxious, unhappy, and afraid. But if we persist in evil courses, conscience is, as it were, 'seared with a hot iron,' and we become past feeling.

The more frequently we do right, the easier will it be to do right, and the greater pleasure will the doing of right give us, the oftener we resist temptation, the easier we can resist not only this temptation, but every other. And thus, at every step of our progress in virtue, we shall be prepared to be more and more virtuous, and our characters will become fixed on a sure foundation.

On the contrary, the oftener we do wrong, the more difficult it is to resist temptation, the more readily do we fall into sin, and with the less remorse do we violate all the warnings of conscience. Hence, the farther we go on in sin, the more difficult it is to get back again, and the less is the hope of our recovery.

He who acts against his conscience does wrong,

but it does not follow that he who obeys his conscience always does right A child brought up among thieves does not think it wrong to steal By associating with bad companions we come to believe that we can do without harm what others do Take care, therefore, what company you keep, and seek to know your duty.

Nothing gives so much true happiness as following in all things the voice of conscience The greatest English poet says .

I feel within me  
A peace above all earthly dignities,  
A still and quiet conscience.

### CONSCIENCE

When a foolish thought within  
Tries to take us in a snare,  
Conscience tells us, 'It is sin,'  
And entreats us to beware  
If in something we transgress,  
And are tempted to deny,  
Conscience says, 'Your faults confess,  
Do not dare to tell a lie'

When our angry passions rise,  
Tempting to revenge an ill,  
'Now subdue it,' conscience cries,  
'Do command your temper still'  
But if we should disregard,  
While those friendly voices call,  
Conscience soon will grow so hard  
That it will not speak at all

As-so'-ci at-ing, joining in com-	Re-proach'-es, blames
pany with	Rep'-tile, an animal that creeps-
Con'-science, knowledge of our	or has very short legs
actions as right or wrong	Seared with a hot iron, lost all
Dig'-ni ties, honours	feeling
Dis po si'-tion, desire, wish	Temp ta'-tion, any thing leading
E-mo'-tion, feeling	us to do wrong
Re-mon'-strates, speaks against	Trans-gress', do wrong
Re morse', pain for having done	Van'-ished, passed away
wrong	Vi'-o-late, act against



## 7 THE CHOICE OF HERCULES

ONE day there appeared to Hercules two beautiful women. The one who spoke first promised him that if he would listen to her and follow her advice, he should have no toil or trouble, but live a life of pleasure all his days. He should, so she promised, feast on the richest food, and drink sparkling wine, and lie upon soft couches and listen to cheerful songs, and he should know neither pain nor sorrow, nor toil of any kind, but should live all his life long in the enjoyment of every good thing.

But Hercules, though he listened to her, did not believe all she said, and asked her what her name was, for he thought her ways and looks were bold and forward, and not like the speech and looks of a modest and good woman.

'My name,' she replied, 'as my friends call me, is Happiness, but those who hate me call me Vice.'

Then the other, who was tall and beautiful, not so bold as the first one, but modest in her looks and speech, and dressed in a robe of pure white, said to him

'I know thee, O Hercules, and thy parents, and thy history, and the toil that is put upon thee. I hope, if thou wilt follow my advice, and walk in the way I shall point out, thou wilt attain to honour, and men shall speak thy praise. Neither will I deceive thee with promises of pleasure, but I will tell thee the truth according to divine laws. Nothing that is good and noble is given to men without labour. If you seek to be honoured by your countrymen, you must strive to benefit them. If you wish to be healthy and robust, you must exercise yourself with labour, and keep the body in subjection to the soul.'

'You see, Hercules,' interrupted the one who first

spoke, ' what a hard and difficult way of happiness this is I will show you a much easier and shorter road '

Then the other, her eyes flashing with indignation, replied ' O wretch ! what hast thou that is good ? or what delight canst thou know who art unwilling to toil ? Thy nights are passed in wickedness, and thy days in slumber What are they that follow thy precepts ? In thy youth thy bodies are feeble ; in age they become squalid and imbecile Those who love me live a life of true pleasure, for they are strong to toil, and their rest therefore is pleasant and their food sweet to them The young rejoice in the praise of the aged, and the aged rejoice in the honours won by the young Beloved by their friends, honoured by their country, their names are remembered with praise after they are dead Wherefore, O Hercules, let it please thee, by enduring hardships and labour, earnestly to seek this true happiness for thyself '

So she spake, and the other one, who falsely called herself Happiness, was silent with shame Then Hercules resolved that he would follow Virtue, for he felt that what she had said was true, and that to be good and do good, though it often costs much suffering and severe toil, is the way to true happiness

This story is a parable Every one has to make the choice of Hercules—to choose between virtue and vice, and to reap the fruits of each Take care which choice you make

En-dur'-ing, bearing  
Her'-cu-les, a famous Greek  
hero, afterwards ranked  
among the gods  
Im'-be cile, weak  
In dig na' tion, anger  
In-ter-rupt'-ed, broken in between  
Par'-a-ble, comparison, a story  
to teach some lesson

Re-solved', made up the mind.  
Ro-bust', strong  
Squal'-id, dirty  
Sub jec'-tion, state of being  
under  
Vice, bad conduct  
Vir tue, good conduct

## 8 HOW TO HAVE A HAPPY OLD AGE

'You are old, Father William,' the young man cried,  
 'The few locks which are left you are grey,  
 You are hale, Father William, a hearty old man.'  
 Now tell me the reason, I pray'

'In the days of my youth,' Father William replied,  
 'I remember'd that youth would fly fast,  
 And abused not my health and my vigour at first,  
 That I never might need them at last'

'You are old, Father William,' the young man cried,  
 'And pleasures with youth pass away,  
 And yet you lament not the days that are gone  
 Now tell me the reason, I pray'

'In the days of my youth,' Father William replied,  
 'I remember'd that youth could not last  
 I thought of the future, whatever I did,  
 That I never might grieve for the past'

'You are old, Father William,' the young man cried,  
 'And life must be hastening away,  
 You are cheerful, and love to converse upon death.'  
 Now tell me the reason, I pray'

'I am cheerful, young man,' Father William replied,  
 'Let the cause thy attention engage,  
 In the days of my youth I remember'd my God  
 And He hath not forgotten my age

A-bused', made a bad use of  
 Con-verse', talk  
 Hale, healthy

Locks, tufts of hair.  
 Vig-our, strength

## MY DUTIES TO MYSELF

### 9 . CARE OF MY BODY

IF a beautiful gold watch were given to you, you know that you must take great care of it. If dust or a grain of sand get inside, it will soon stop and be of no value for telling the hour. On the other hand, by taking proper care, it will serve for a lifetime.

A machine, far more wonderful and valuable than any watch, has been intrusted to you—your body. It is much more liable than a watch to get out of order, but, with due care, it will serve you well for many years. A useless watch may be replaced by another, but not so with your body.

Health is a great blessing. When we are well, we are able to do our own work, and to help others. Sickness takes away our strength, and makes us a burden to those around us. A sick king is miserable in his palace, while a poor cooly, enjoying health, may find life pleasant.

We see, then, how needful it is that we should try to keep well. We never know the value of health till we lose it.

Sickness never comes without a cause. We may not know what made us ill, but good doctors can often tell. If we put our hand into boiling water, it is scalded, if we drink poison, it may cause our death. Most cases of sickness arise somewhat in like manner. If we eat large quantities of unripe fruit or other bad food, our stomachs will get out of order, if we sit with wet clothes on, we shall probably catch

cold, if we use bad marshy water, we are likely to suffer from fever. There are many other things which cause sickness.

God has given us five senses and reason. If we use them properly and attend to what we learn, we shall be saved from much sickness and sorrow. Most diseases are *preventable*, or might be kept away. We know from other countries how much may be done to lessen sickness.

The most common disease in India is ague, or fever, with hot and cold stages. Nearly every person has it occasionally. At one time it was as common in some parts of England as it is at present in this country, but it is now rare. Some hundred years ago there were so many lepers in England, that the chief towns had leper hospitals, now there is not one. The health of the people of this country would improve as much, if the same means were used here as in England.

#### STORY OF A DAMP HOUSE

A lady once went to see her sister in a distant part of the country. When she asked about the health of the family, the sister said, 'We have been very unlucky somehow in this house. My husband has been so ill that he can scarcely walk. I am seldom free from colds myself. Besides, we all had fever last year, when we lost two of our dear children. I cannot tell why we should be so unfortunate here. It may have been the evil hour at which we entered the house.'

'Dear sister,' said the lady, 'you are not unfortunate, you are only unwise. Your family distresses all arise from your living in a damp house near a swamp. It can never be otherwise while you stay here.'

'Do you really think so?' replied the sister.

'If what you say is true, we will quit the house to-morrow. But evils will come upon us wherever we go. Who can avoid the decrees of Fate?'

To this the wise sister replied, 'There is no doubt that we are liable everywhere to evils, but it is our duty not to bring mischief upon ourselves by our own imprudence. Your family troubles have been caused by your not taking proper care of your health. This is the only kind of fate appointed by God.'

After much entreaty the lady got her sister's family removed to a house in a good situation, where all enjoyed excellent health.

'Tis a duty to study the rules of good health  
To *ourselves*, as it gives us ease, vigour, and wealth,  
To *others*, because while we give less trouble,  
Of service to them we may render the double

A'-gue, fever  
Damp, wet  
Dis tress'-es, troubles  
Du'-ties, what we ought to do  
En-treat'-y, earnest asking  
Im-pru'-dence, want of wisdom  
In trust'-ed, given in charge

Lep'-er, a person having leprosy  
Ma-chine (ma sheen'), an instrument for doing work  
Mis'-er-a-ble, unhappy  
Stom'-ach (stum' ak), the bag into which our food passes  
Swamp, marsh, watery ground

## 10 HOW TO KEEP WELL

THE following are some of the principal means of preserving health.

**Cleanliness** — Filth is the mother of sickness and death, Cleanliness is the mother of health and long life. Our bodies, clothing, and houses should all be kept clean.

Our skin is full of little drains. When we get very warm, the water comes out of these little drains in the form of sweat. This water is always coming out, not enough to be seen, but just enough to keep

the skin moist and soft It has been washing waste matter out of the body, so it is not clean The mouths of these little diams are kept open by washing the skin Dirt chokes them, the waste matter cannot escape properly, itch and other diseases often follow Soap helps very much to cleanse the skin After bathing, the body should be well rubbed with a clean towel

Waste matter from the body sticks to the dress, pillows, etc If rubbed against the skin, it goes into it, and the health suffers Clothes and beds should, therefore, be kept clean as well as the body

Houses should be kept neat and clean They should be whitewashed at least once a year No filth should be allowed to gather about them, giving out bad smells, and making people sick

Fresh Air—We can live several days without food, but we die in a few minutes without air Everybody knows that we need an, but many think that *any kind of an will do* This is a great mistake We also need water, but every kind of water will not do Water from a filthy diam will soon kill us There are many kinds of poison in the world, but perhaps the poison which kills most people is *bad an*

Fresh air cleanses our blood and takes away waste matter that would hurt us Pure blood is bright red, when it is mixed with waste matter it becomes dark coloured When people are hanged or drowned, the blood is not purified by fresh air, only the dark blood goes round and round, so they soon lose their senses and die

Cattle and other animals breathe as we do, and spoil an in the same way Lamps burning have a like effect But worse than all, the an is made impure by filth

People suffer most from want of air at night. Houses should not be so close as to shut it out

Nor should the mouth, as a rule, be covered with a cloth when we sleep. When working we should try to sit upright, that more fresh air may enter our bodies. It is unhealthy to lean forward.

**Pure Water.**—The picture shows a drop of impure water as seen through a glass for looking at small objects. It swarms with little animals and plants. Thousands of them are swallowed by people who drink impure water. Pure water is as needful as pure air.



Wells often contain bad water. The water drains into them through ground full of filth. Some of the worst kinds of sickness are caused by drinking water containing putrid matter from drains or from the bowels of people. Wells should have a low wall around them to keep mud and dirty water from being washed into them. The ground should also slope, that the water may run off. Trees should not overhang wells, as their leaves drop into the water.

The water of tanks which dry up in the hot season is unwholesome. They should be filled up, and a large deep tank should be provided for drinking water only. There should be another tank for bathing, washing, and cattle. The best way to get good water from a tank is to dig a well near it. The water is made pure by draining through the earth. This is also the best way to get good water from rivers.

Bad water may often be made wholesome by boiling it well before drinking. This should especially be done when sickness prevails.

Several of the large towns of India have now a supply of pure water, with great advantage to the health of their inhabitants.



**Wholesome Food** —Milk is the best food for little children. Different kinds of grain are eaten by those who are older. Wheat, jowar, bajra, and maize are more nourishing than rice, but, with dal, rice is strengthening.

Ripe fruit is excellent, but children often make themselves ill by eating it when unripe or over-ripe. Raw gram should not be eaten. Cooked food, if kept long, becomes unwholesome. In sickly times great care should be taken about melons and raw vegetables.

Rich cake and sweetmeats are not nearly so good for us as plain food. Too much food of any kind is hurtful. Food should be well chewed and taken at regular hours. Smoking is hurtful to young people, and should be avoided by students.

**Clothing** —This should be suited to the climate and season. In North India many of the poor, and especially children, die in the cold weather from want of warm clothing. The chest should be well covered. Clothing should be kept clean.

**Exercise** —The body is strengthened by exercise and made able to work. Boys, all the world over, are fond of play, but young men preparing for examinations are apt to suffer from want of exercise. Some have thus made themselves weak and sickly all their lives. A part of every day should be spent in the open air, either in walking or in active sports.

## 11 HOW TO GUARD AGAINST SICKNESS

**Fever** —More than half the deaths in India are caused by fever. Besides those who die, many millions suffer, more or less, from the disease. Much of this sickness might be prevented with a little care.

Fever is believed to be caused by a very small germ, which is inserted into the blood by the bite of

a mosquito Every effort should be made to destroy the kind of mosquito that carries fever This can be done by pouring a little kerosine oil over the pools where mosquitoes breed It is well to sleep under curtains, so that mosquitoes may not bite us while we sleep

Fever is more prevalent in marshy places, because mosquitoes breed in the water When fever is prevalent, we should boil the water, and keep ourselves warm

Sleeping in damp clothes, exposure to extremes of heat and cold, fatigue, and whatever weakens the body, will help to increase fever When there is much fever, do not go out in the morning fasting, but take good food in sufficient quantities Wear warmer clothing than usual

The white powder, called quinine, is the best medicine for most kinds of fever It is now sold in pice packets at most post-offices Many persons stop taking food when attacked by fever, but this is a bad custom making the disease stronger Persons ill with fever should take congee or milk, and gradually begin to take their ordinary food

Bathing too freely after recovery, or in the cold wind, may bring on a relapse This should be avoided, and the skin should be kept warm

**Cholera** —When cholera is prevalent, great care should be taken about food Unripe and over-ripe fruit, raw vegetables and articles difficult of digestion should be avoided, cold rice which has stood all night is not safe Meals should be taken at regular times. A heavy meal at night may bring on an attack The drinking water should be boiled, because the cholera germ lives in water

The clothing should be warm A flannel belt round the belly is a great protection Exposure to the dew at night or to cold winds should be avoided Quinine is said to be a good remedy

Cleanliness is of the utmost consequence Houses should be whitewashed All filth should be taken away The compound should be swept clean and rubbish burnt Drains should be cleansed with water Pivies should be carefully cleaned out every day

The body should be kept in good health What-ever weakens it should be avoided, as fasting, loss of sleep, fatigue, etc

The Plague—Hindu medical books, written several hundred years ago, tell of the ravages of the plague in India Towns sometimes lost half their population Supposed to have been brought from China, it broke out in Bombay in 1896 The inhabitants, fleeing in great numbers, carried the seeds of the disease to other parts of the country If the cases had been made known and the patients removed to hospitals with plenty of fresh air, its progress might have been greatly checked, but, instead of that, they were concealed, and the disease spread among the people in small, over-crowded houses

Cleanliness and fresh air are great safeguards against the plague, but Dr Haffkine has discovered a remedy, somewhat like vaccination, which has been the means of saving many lives It is called *plague inoculation* It causes only a slight fever for a day or two When an outbreak is threatened, all should be inoculated Rats and fleas carry the germs of plague

Con-cealed', hidden  
 Con'-sequence, importance  
 Di-ges'tion, dissolving in the stomach  
 Dr Haff'-kine, a Jewish doctor from Russia  
 Ex tremes', highest states  
 Flan'-nel, a kind of soft woollen cloth  
 In oc u-la'-tion, putting matter into the body  
 Pa'-tients, sick persons

Plague (plaig), a very deadly kind of disease  
 Prev'-a-lent, common  
 Pro tec'-tion, guard  
 Quin-line', a medicine for fever  
 Rav'-a-ges, harm, loss  
 Re-cov'ery y, cure  
 Re lapse', a falling back, a return of a disease  
 Rub'bish, waste matter  
 Vac ci-na'-tion, a safeguard against small-pox

## 12 DR JENNER AND VACCINATION

SMALL-POX is one of the most loathsome and fatal diseases to which men are liable. In former times it sometimes depopulated cities, and blinded or disfigured one-fourth of the human race—slaying in Europe alone half a million of people every year. It caused the death of so many children in India, that it gave rise to the proverb, 'A mother cannot say she has a son till he has had small-pox.'

It had long been known to some cattle-keepers in England that cows were affected with a pustular disease that could be transferred to those who milked them, and that persons by whom this cow-pox had been taken were unhurt by exposure to the contagion of small-pox. When Jenner was a young man studying medicine, he heard a country girl remark that as she had taken a pock from the cows, small-pox would not hurt her. Jenner afterwards spoke of this to a learned physician under whom he studied. His master gave him his usual advice, 'Don't think, but try, be patient, be accurate.' This counsel Jenner followed, and sought, by careful experiments, to test the correctness of the remark he heard. He found that the matter of cow-pox could be propagated from one human being to another, and spread over the earth to the extinction of small-pox. Jenner made known his discovery in 1798. It was called vaccination, from *vacca*, the Latin for cow. The matter used was first taken from a cow, and people are still sometimes vaccinated from cows. A Committee, appointed by the British Government, investigated and reported on it in terms of the warmest approval. Jenner's treatise on vaccination was translated into several foreign languages, and an expedition spent three years in carrying the discovery entirely round the globe. In 1807 the British

Parliament voted Jenner a reward, amounting in value to three lakhs of rupees

Vaccination has been introduced into India by the English Government. It has made some progress near the large cities, but in many districts it is yet but little practised. In the Government schools, in the north-east of the Madras Presidency, it was found that out of every hundred pupils, forty-two were marked with small-pox. Vaccination has more recently been commenced in Rajputana. Out of thirty children attending two schools in that part of India, twenty-two were marked with small-pox, and two boys had each lost an eye.

Discredit has been brought, to some extent, upon vaccination, from its having been carelessly practised. Sometimes the proper vaccine matter has not been employed, or the pustule has been broken. There should be not less than four punctures in the skin, and for several days they should be protected from rubbing. Nothing whatever should be applied to them. Vaccination in infancy and at puberty secures almost perfect protection from the disease.

Small-pox spreads by poison seeds given out by those who have the disease. It is very catching. None should go near the sick except those taking care of them. A person who has had the disease should not be allowed to see others till all the crusts have fallen off. The clothes of the sick should not be mixed with other clothes, but boiled and dried separately.

Con ta'-gion, causing disease by touch	In ves ti-ga-ted, examined
De-pop'-u-lat ed, deprived of people	Loath'-some, hateful
Dis cred it, loss of belief	Prop'-a ga-ted, spread
Ex pe di' tion, a number of persons sent out for some object	Punc-tures, small holes made with a sharp point
Ex pei'-l-ments, trials	Pus'-tu-lar, having little boils
Ex tinc' tion, putting an end to	Pus'-tule, a small kind of boil
	Trans ferred', passed from one to another

## 13 TEMPERANCE

THIS virtue, in its widest sense, denotes moderation with regard to every appetite. It is especially applied to moderation in food and drink. Excess of food is to be avoided, but intoxicating liquors demand special care.

Some classes in India have always been given to the use of strong drink, but for many centuries the great bulk of the people have been temperate. It is much to be regretted that, of late years, drinking habits have been spreading among educated Hindus.

When English began to be studied in India, some young men thought that they must imitate English habits as well as learn the language. Among other things it was considered a mark of manliness and a proof of advance in civilization to use intoxicating liquors. A Calcutta newspaper thus describes its effects: 'We have daily, nay hourly, evidences of the ravages which the brandy bottle is making upon the flower of our society. Wealth, rank, honour and character, health and talents, have all perished in the blighting presence of this huge monster. Notwithstanding the improved education and resources of our higher classes, it is a notorious fact that they can now save very little, and this new creature of our domestic and social economy is, in a great measure, due to the fell drink-craving. Families once flourishing have been reduced to absolute pauperism by the wreck brought by it.'

Good old habits should be retained. Of all European vices none is more dangerous and destructive than drunkenness. Even the strong constitution of Europeans succumbs to its influence. Among educated Hindus, its effects are as injurious as 'fire water' among the American Indians, causing them to sink into an early grave.

One of the most lamentable effects of intemperance is that it tends to become hereditary. The children of drunkards have a weak constitution, they are corrupted by the example of their parents, and the evil often goes on increasing, till the family becomes extinct.

Every lover of this country should strive to the utmost to check the ravages of a vice to which already some of the brightest intellects in India have fallen victims. Vigorous efforts have been made by some good men in England in favour of temperance reform. One means has been the establishment of Societies, the members of which agree to abstain entirely from the use of all intoxicating liquors. Societies of this kind have been formed in India. All would do well to join them. It would prove a great blessing to themselves, to their families, and to their country. The old Greeks had a good proverb, 'Water is best.'

### WINE

Look not upon the sparkling wine,  
 When red within the cup!  
 Stay not for pleasure when she fills  
 Her tempting beaker up!  
 Though clear its depths, and rich its glow,  
 A spell of madness lurks below  
 They say 'tis pleasant on the lip,  
 And merry on the brain,  
 They say it stirs the sluggish blood  
 And dulls the tooth of pain  
 Ay—but within its glowing deeps  
 A stinging serpent, unseen, sleeps  
 Its rosy light will turn to fire,  
 Its coolness change to thirst,  
 And by its muth, within the brain  
 A sleepless worm is nursed  
 There's not a bubble at the brim  
 That does not carry food for him

Then dash the brimming cup aside,  
 And spill its purple wine,  
 Take not its madness to thy lip—  
 Let not its curse be thine  
 'Tis red and rich—but grief and woe  
 Are hid those rosy depths below

*Wills*

Ap'-pe-tite, natural desire	E-con' o-my, management
Beak'-er, a large drinking cup	He-red'-i-ta-ry, going down from
Blight'-ing, causing to wither	father to son
Bright'-est in'-tel-lects, clever-	In-tox-i-cat-ing, making drunk
est men	No-to'-ri-ous, well known
Cen'-tu-ries, hundreds of years	Pau'-per-ism, poverty
Con sti-tu'-tion, state of the	Re-sourc'-es, means of support.
body	Suc-cumbs', yields

## 14 PURITY

By *purity* is meant freedom from unchaste thoughts, words, and actions, all of which should be guarded against. Our thoughts are the fountain from which our words and actions flow. If the fountain be pure, the stream will be pure. We ought, therefore, carefully to guard against impure thoughts. It should be remembered that in themselves they are sinful. When any unchaste thought enters the mind, we should try at once to banish it, by thinking of something in which we are interested.

Impure thoughts often lead to filthy words. Such should never be spoken. Even little children pick up foul language before they are old enough to understand its meaning. Filthy jests are spoken, filthy stories are told for amusement, filthy language is used as abuse. No such words should be allowed to pass our lips, and we should do what we can to discourage their use by others.

Unchaste actions are often the result of impure thoughts. Desires have been implanted in us for



wise purposes Without them the human race could not exist If well regulated, they are a source of great good, if abused, the effects are ruinous An Indian School Inspector says that many boys 'are exhausted and spent by the time they reach seventeen Then former energy and youthful brightness are gone Henceforth, for purposes of close application on the part of the student they are an utter failure and disappointment' Early marriages should, therefore, be avoided

Sir Galahad says

'My strength is as the strength of ten,  
Because my heart is pure

Solomon thus describes the 'strange woman,' and cautions against her

'The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil, but her end is bitter as wormwood, sharp as a two-edged sword Her feet go down to death, her steps take hold on hell' 'Remove thy way far from her and come not nigh the door of her house, lest strangers be filled with thy wealth, and thou mourn at the last, when thy flesh and body are consumed'

Some directions will now be given to preserve purity

1 *Be constantly employed* —Idleness is a great temptation to vice Wanton thoughts are then most apt to arise in the mind Hard work and active sports are great preservatives A student's time should be so marked out that he may have regular employment for each hour with some recreation

2 *Beware of bad books* —Never open a book of this kind If read, it will leave a stain upon the soul which can never be removed Many have lamented till their dying day the impure thoughts which have thus haunted them, and which they would fain have washed away with tears of blood if it were possible Obscene pictures are equally to be shunned

3 *Avoid bad companions* —Solomon says, 'He that walketh with wise men shall be wise, but the companion of fools shall be destroyed' The downward course of many a youth has originated in the temptation of a wicked companion

4 *Seek Divine help* —Our daily prayer should be, 'Create in me a clean heart, O God,' 'Keep the door of my lips' 'Blessed are the pure in heart, for they shall see God' To the pure in heart it is given to stand face to face before the Eternal

Milton thus describes the downward course of impurity

But when lust,  
By unchaste looks, loose gestures, and foul talk,  
But most by lewd and lavish acts of sin,  
Lets in defilement to the inward parts,  
The soul grows clotted by contagion,  
Embodies and embrutes till she quite lose  
The divine property of her first being

Clot'-ted, stupid  
De file'-ment, foulness  
Em brutes, makes like a brute  
Haunt'-ed, followed closely  
Im-plant'-ed, put within  
Lav'-ish, numerous  
Mil'-ton, a famous English poet  
Ob-scene', filthy

O-rig'-in at-ed, began  
Rec-re a -tion, amusement  
Reg'-u-lat-ed, ruled, governed  
Sir Gal'-a-had, the hero of a  
poem by Tennyson  
Wan'-ton, impure  
Worm'-wood, a kind of bitter  
plant

## 15 WHY SHOULD I WORK?

YOUNG people are apt to think that they would be happier if they had nothing to do but to amuse themselves If everybody acted in that way, all would soon die of hunger and cold We require food, clothing, and shelter We could not live if farmers did not work in the fields, without weavers and masons we should be naked, homeless savages Since we all need food, clothing, and houses to dwell in, all should take a share in providing them

It is true that young children cannot work to supply their own wants, but then parents have to work for them. Children who go to school do not work with their hands, but they have lessons to learn to fit them to make their own living when they grow up.

Most young people look forward with pleasure to the time when they will become workers, and earn money for themselves, which will certainly be a very pleasant thing. None should feel sorry that they will have to work to live, because, as they will find when they are older and wiser, a life of labour is much pleasanter than a life of idleness. None can be happy without something to do. Work keeps people in health too, and makes them strong. Few men are so strong as those who do the hardest kinds of work. Rich people, who need not work, are obliged to do something to use their limbs, or they could not be healthy.

While people are at work they are doing three good things: they are getting a living, exercising their minds, and keeping themselves strong and healthy. Because labour does all this for us, it is a good thing, and not an evil, as some think.

It is important that young people should be taught to rise early, to study hard, and to learn their lessons well. Thus they acquire industrious habits. Such youths do cheerfully whatever work is given to them. They are not easily discouraged, but keep on till the work is done. People with these habits almost always succeed in life, for there is no difficulty which industry and perseverance may not overcome.

All kinds of useful labour are honourable. The man who works with a hammer is as much to be respected as he who writes with a pen. A nation of clerks and lawyers would starve. It is through agriculture and manufactures that the country is to be enriched. In China agriculture is so esteemed

that the Emperor himself holds a plough once a year. All the sons of the Emperor of Germany learn a trade. Peter the Great, Emperor of Russia, worked as a common carpenter, blacksmith, rope-maker, etc., that he might teach his subjects, and set them an example.

**The Grasshopper and the Ants.**—Some ants, a fine day in winter, were drying grain gathered during harvest. A grasshopper, half-starved with cold and hunger, came to the ants, and humbly begged for a little food.

One of the ants asked him why he had not, like them, laid in a stock during summer. The grasshopper answered, 'I had not leisure enough. I passed away the time very merrily in drinking, singing, and dancing, and never once thought of winter.'

'Our plan is very different,' said the ant, 'we work hard in summer to lay by a store of food against the season when we foresee we shall want it, but those who do nothing but drink, sing, and dance in summer, must expect to starve in winter.'

*Some persons who trifle away their time in youth are likely to be poor and wretched in old age*

## LABOUR ✓

Some think it a hardship to work for their bread,  
Although for our good it was meant,  
But those who don't work have no right to be fed,  
And the idle are never content.

An honest employment brings pleasure and gain,  
And makes us our troubles forget,  
For those who work hard have no time to complain,  
And 'tis better to labour than fret.

And if we had riches, they could not procure  
A happy and peaceable mind,  
Rich people have troubles as well as the poor,  
Although of a different kind.

It signifies not what our stations have been,  
 Not whether we're little or great,  
 For happiness lies in the temper within,  
 And not in the outward estate —

We only need labour as hard as we can  
 For all that our bodies may need,  
 Still doing our duty to God and to man,  
 And we shall be happy indeed

Ag-ri-cul'-ture, farming  
 Dis-cour'-aged, disheartened  
 Es-tate', condition, rank  
 Grass'-hop-per, a kind of jump-  
     ing insect  
 Limbs (lims), arms and legs

Man u-fac -tures, things made,  
     as cloth, etc  
 Per-se-ver-ance, not giving up  
 Sav'-ages, wild people  
 Sig'-ni-fies, matters

## 16 DO IT YOURSELF

Do not ask the teacher or some classmate to solve that hard problem. Do it yourself. You might as well let him eat your dinner as 'do your sums' for you. It is in studying as in eating: *he who does it* gets the benefit, and not *he who sees it done*. In almost any school, the teacher learns more than the best scholars, simply because he is compelled to solve all the difficult problems, and answer the questions of the indolent pupils.

Do not ask your teacher to parse the difficult word, or assist you in the performance of any of your studies. Do it yourself. Never mind, though they do look dark. Do not ask even a hint from any one. *Try again*. Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in the effort, even though, at first, the problem was beyond your skill. It is the *study*, and not the *answer*, that really rewards your labour.

Look at that boy, who has just succeeded, after six hours of hard study. How his bright eye is lit up

with a proud joy, as he marches to his class! He walks like a conqueror! And well he may! Last night his lamp burned, and this morning he waked at dawn. Once or twice he nearly gave it up. He had tried his last thought, but a new thought strikes him, and he ponders the last process. He tries once more, and succeeds, and now mark the air of conscious strength with which he goes through his demonstration.

His poor, weak schoolmate, who gave up that same problem after his first trial, now looks up to him with something of wonder, as a superior being. And he is his superior. That problem lies there, a great gulf between those boys who stood side by side yesterday.

The boy who *did it for himself* has taken a stride upward, and what is better still, has gained strength to take other and better ones. The boy who waited to see *others do it* has lost both strength and courage, and is already looking for some good excuse to give up school and study for ever.

*Do it yourself.* Remember the counsel given to the artist, who lay reclining upon his couch, and wondering what the fates would work out for him. Directing his attention to a block of unhewn marble, with a chisel lying by its side, the sculptor in the vision is represented as thus addressing him

Sir,

There's the marble, there's the chisel,  
Take it, work it to thy will,  
*Thou alone* must shape thy future,  
Heaven send thee strength and skill!

In after-life try to make your own living instead of depending upon others for your support. Seek advancement also, not through favour, but by your own merits.

**The Lark and the Field of Corn a Fable —**  
 In a ripe field of corn, a lark had a brood of young ones, and when she went abroad to forage for them, she ordered them to take notice of what should happen in her absence. They told her, on her return, that the owner of the field had been there, and had requested his neighbours to reap his corn. 'Well,' says the lark, 'there's no danger as yet.' They told her the next day that he had been there again, with the same request to his friends. 'Well, well,' says she, 'there's no danger in that either,' and so she went out for provisions as before. But being informed the third day, that the owner and his son were to come next morning and do the work themselves, 'Nay, then,' says she, 'it is time to look about us for the neighbours and friends, I feared them not, but the owner, I'm sure, will be as good as his word, for *it is his own business.*'

### PADDLE YOUR OWN CANOE<sup>1</sup>

Up this world, and down this world,  
 And over this world and through,  
     Though drifted about,  
     And tossed without,  
 Why, 'paddle your own canoe'

Tho' the sky is black with clouds,  
 Or shining a field of blue,  
     If bleak the wind blows,  
     Or sunshine glows,  
 Still, 'paddle your own canoe'

Up this world, and down this world,  
 And over this world and through,  
     Though weary and worn,  
     And all forlorn,  
 Still, 'paddle your own canoe'

---

<sup>1</sup> A canoe is a very small boat which is moved along by means of a piece of wood called a *paddle*. The meaning is, trust to yourself—not to others

Don't give up when trials come,  
 Nor ever grow sad and blue,  
     Nor ever sit down  
     With tearful frown,  
 But 'paddle your own canoe'  
 Flowers are springing on the shores,  
 They're blooming sweet for you.  
     The rose-hued dyes  
     In autumn skies  
 Say, 'paddle your own canoe'

Au'-tumn, harvest time  
 Com pel'-led, forced  
 Con'-quer-or, one who over-  
     comes, victor  
 Dem on'-stra'tion, proof  
 For'-age, find food

For-lorn, helpless  
 In'-do lent, lazy  
 Prob'-lems, questions proposed.  
 Re-clin'-ing, lying  
 Sculp'-tor, one who carves  
     images

## 17 JAMES FERGUSON

### AN EXAMPLE OF SELF-HELP

JAMES FERGUSON was born in the north of Scotland in 1710. His father, being only a labourer, could not afford to send his children to school, but he himself taught them to read and write when his day's work was done. James, however, learned to read before he was taught. He used to listen attentively while his father was teaching his elder brother, and afterwards study the lesson himself. As there were some hard words that he could not make out, he took his book to a friendly old woman, who explained them to him. Pleased with the boy's earnestness, his father taught him to write, and sent him to school for three months. This was all he got in the way of education.

While still very young, he was put out to earn his own bread, but being too weak for hard labour, he was employed by his master to watch sheep. In the day time he amused himself with making little



machines, spinning-wheels, mills, and such other things as he happened to see. By night, when he was obliged to stay out late in the fields, he used to watch the movements of the stars through the sky. After a time he tried to draw a little map of the stars. Having provided himself with a piece of thread, upon which he had strung some beads, and a sheet of paper, he laid himself on his back on the ground, and looked up to the sky. Holding up the thread at arm's length, he moved the beads until they hid certain stars from his eyes, next he applied the thread to a piece of paper, and marked the spot where the beads touched. He continued to do this till he had entered the positions of a large number of stars.

His knowledge of the stars made him acquainted with some persons who were able to explain many things to him, and to assist him in various ways. From one person he learned that the earth is round, and from others he received a pair of compasses and ruler, with a good supply of pens, ink, and paper. Among other things he made a globe from a description he had met with in a book. He made a piece of wood perfectly round, covered the ball with paper, upon which he drew the different oceans, seas, continents, and islands.

He had now become a man, but owing to his poverty he had many difficulties to struggle with. At one time, by over-working, he fell ill, and was obliged to return to his father's house. In order to amuse himself while in this low state, he made a wooden clock, and it kept time pretty well. The bell, on which the hammer struck the hours, was the neck of a broken bottle. This clock which he had made had a weight and a line, for he had no idea how a clock could go without them. It was a matter of wonder to him how a watch could go in all positions. Happening one day to see a gentleman ride by his father's house, he asked him what o'clock it then

was The gentleman looked at his watch and told him He did this with so much good nature, that James asked to see the inside of the watch The kind gentleman at once opened the watch, and explained everything about it James now understood that the wheels were made to turn round by a long steel spring, rolled up, trying to unwind itself After thanking the gentleman, he tried to make a watch with wooden wheels and a spring of whale-bone. The whole was enclosed in a wooden case, very little bigger than a tea-cup The watch, however, did not go properly, and a clumsy fellow accidentally crushing it with his foot, Ferguson never attempted to make such another machine again

For some years after this he maintained himself by cleaning and mending clocks Then he found out that he could take likenesses, and he drew them so well, that for twenty-six years he followed the profession of portrait-painting He did not prefer this, —his early love for astronomy still clung to him, and, at length, he was able to give himself up to it, and other scientific pursuits He wrote and lectured on his favourite subjects In this honourable way he spent the remainder of his life, constantly increasing his own knowledge, and instructing others He had learned the difficulty of earning money, and he prudently laid by, while young and in health, to support himself in sickness and old age The worth and amiability of his character, as well as his extraordinary and self-taught acquirements, made him universally respected He died in London in 1776

Ac-quire' ments, attainments  
Am-i-a bil'i-ty, lovableness  
As-tron'-o-my, the science which  
treats of the heavenly  
bodies  
Com'-pass-es, an instrument for  
drawing circles  
Ex tra-or'-din a-ry, beyond com-  
mon

Por'-trait, the likeness of a per-  
son  
Sci-en-tif'-ic, belonging to science  
Spring, something which springs  
back when bent  
Un-wind', to wind off  
U-ni-ver'-sal-ly, everywhere  
Whale'-bone a kind of bone  
obtained from the whale

## 18 INDUSTRY

By *industry* is meant *steady work*, the opposite of which is idleness. Industry does not mean only *work*, but *steady work*. There are some students who idle a great part of the year and try to make up for it by a great effort before the examination takes place. Such students cannot be called *industrious*. They are not only likely to fail at examinations, but they are acquiring habits which will probably cause them to fail in everything they undertake.

Savages and civilized nations show the different fruits of idleness and industry. Savages have no fixed dwellings, and little or no clothing. They are too idle to cultivate the ground, so they eat their food whenever they can find or catch it, sometimes starving for days together, and then eating to excess when they have a good supply. Civilized nations have regular employments. In this way they have, as a rule, sufficient food, they are properly clothed, they live in comfortable houses, they have books, and other enjoyments of civilized life. Idle and industrious people differ like nations, and reap the same fruits. Your future happiness largely depends upon whether you are industrious or idle.

The following are some of the advantages of industry —

As mentioned in a previous lesson, the industrious are free from many temptations to wrong-doing to which the idle are exposed. They form habits which make work a pleasure. Rest is sweet after labour, but without it rest is a burden. The idle are the most discontented and unhappy. The services of an industrious man are more valuable, and he commands a higher salary than one who works by fits and starts. Lastly, he is more useful, and better fulfils the purpose of his being.

A blacksmith's arm becomes so strong by exercise

that he can wield a heavy hammer the whole day  
Hard study has the same effect, bracing the mental  
powers, and fitting us for any employment in after-  
life

A boy's work was to turn a wheel He was asked  
what he did when tired He replied, 'I take the  
other hand' So should we do with studies In  
school, lessons are varied In like manner at home,  
when wearied with grammar, we may take up  
mathematics, etc

### THE SLUGGARD

'Tis the voice of the sluggard, I heard him complain,  
'You have waked me too soon, I must slumber again'  
As the door on its hinges, so he on his bed

Turns his sides, and his shoulders, and his heavy head  
A little more sleep, and a little more slumber,  
Thus he wastes half his days and his hours without  
number,

And when he gets up, he sits folding his hands,  
Or walks about sauntering, or trifling he stands

I pass'd by his garden, and saw the wild-briar,  
The thorn and the thistle grow broader and higher  
The clothes that hang on him are turning to rags,  
And his money still wastes, till he starves or he begs.

Said I to my heart, 'Here's a lesson for me,  
This man's but a picture of what I might be  
But thanks to my friends, for their care in my breeding,  
Who taught me betimes to love working and reading'

Dis-con-tent'-ed, not content,  
or satisfied  
En-joy' ments, pleasures  
La-cess', too much  
In' dus try steady work  
Math-e-mat'-ics, the science  
which treats of number and  
space

Saun'-ter-ing, wandering about  
idly  
Slug'-gard, a lazy person  
Temp ta'-tions things leading  
us to do wrong  
Wield, use, handle

## 19 BENJAMIN FRANKLIN

## AN EXAMPLE OF INDUSTRY

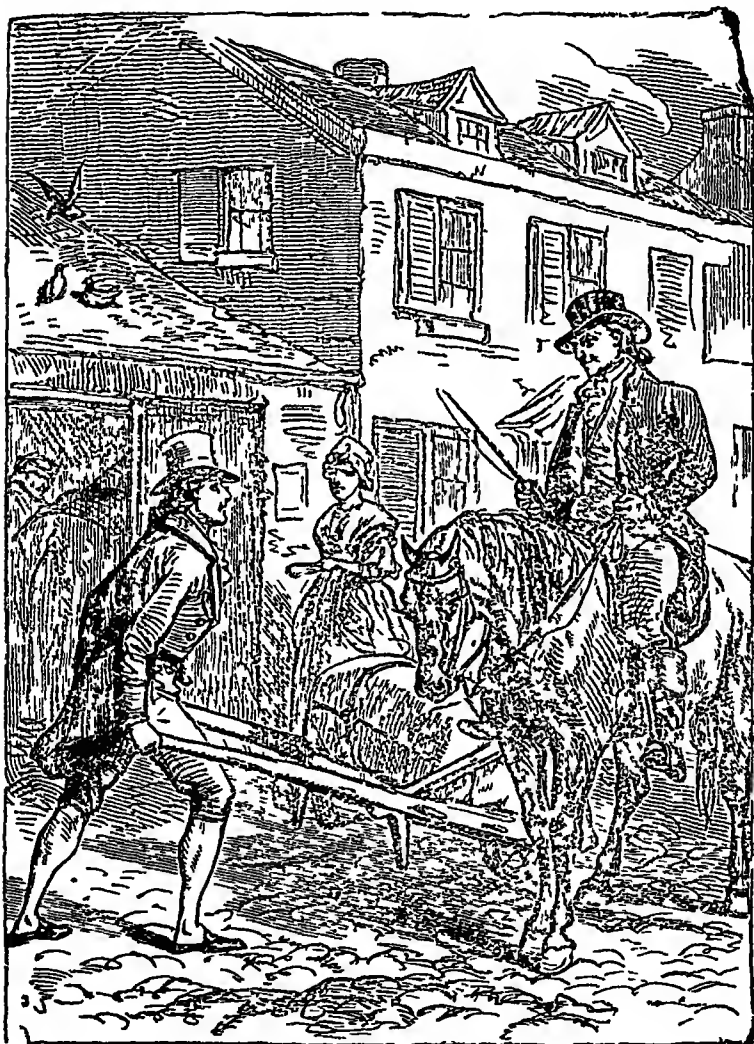
BENJAMIN FRANKLIN was born at Boston, in North America, in 1706 His father who made soap and candles, was a poor man When eight years old, Benjamin was sent to school, where he soon reached the head of his class, but after two years he was taken home to assist his father

Benjamin disliked candle-making, and was very fond of reading, so, after a year or two, he was bound apprentice to an elder brother who had a printing-office He soon learnt the trade, and being active and diligent, he made himself very useful in the business But he still managed to find time for reading He bought as many books as he could, and borrowed others After a time he began to write his thoughts, sometimes in prose, sometimes in poetry In 1720 his brother commenced the second newspaper which appeared in America Without making known his name at first, Benjamin sent some of his own compositions to the newspaper, which were highly praised

When seventeen years of age, he went to Philadelphia in search of employment in his trade Besides the dress he wore, he had then only a few stockings and shirts, with six shillings in money In 1724 he went to London, where he worked with various printers, gaining a thorough knowledge of his trade. He lived sparingly, never wasted his time, and saved a little money

At twenty years of age, Franklin returned, much improved, to Philadelphia, where he set up as a printer His neighbours, pleased with his industry, the excellence of his work, and his correct behaviour, brought him all the business they could He commenced a newspaper, which he conducted so well,

that it acquired a good circulation, and brought him in much profit. To show that he was not proud, he was often seen bringing in a wheel-barrow through the streets the paper which he purchased for his printing-office.



FRANKLIN TAKING HOME PAPER

Franklin always rose at five in the morning. He divided the day into separate parts, each of which had its allotted work. Thus he secured some time every day for reading, and acquired a knowledge of French, Italian, and Spanish. He was as anxious for moral as for intellectual improvement. He furnished himself with a tablet, on which he wrote the names of different virtues, as, justice, temperance, industry, frugality and order in the arrangement of things and the distribution of time. To each he added a precept, and then taking them one after another, devoted a week to the particular observation of one virtue. For many years he continued this, until he had formed corresponding habits.

At thirty, so great was the respect he had gained among his fellow-citizens, that he was chosen clerk of the House of Assembly for the province. This introduction to public offices of honour created some envy. He was careful not to lose his temper, but to conciliate those who were unfriendly, as far as he could do so consistently with manly dignity. At the same time, he did not forget that, with such abilities as he possessed, he owed a certain duty to his fellow-creatures. He sought to improve the city police, he established a hospital for the sick, a superior academy for the education of youth, and a society for the cultivation of science and literature.

In the year 1752, Franklin, by means of a kite, drew down electricity from thunder-clouds, by which he was the first to prove that lightning and the electric fluid are the same thing. Afterwards he showed that houses may be defended from lightning by the use of pointed rods. This discovery made Franklin's name famous throughout Europe, and it has been the means of saving a great amount of life and property.

Franklin took an active part in public affairs. After the United States separated from England, he

acted as ambassador for several years to France. He was himself an illustration of the truth of that passage from the Proverbs of Solomon, which his father had taught him when a boy, 'Seest thou a man diligent in his business? He shall stand before kings, he shall not stand before mean men.'

In 1790, Franklin died in his eighty-fifth year, having lived happily to himself, and usefully to his country and to mankind. He tells us in his writings how he prospered.

'The way to wealth depends chiefly on two words—*industry* and *frugality*, that is, waste neither time nor money, but make the best use of both. After industry and frugality, nothing contributes more to the raising of a young man in the world than punctuality and justice in all his dealings.

'Yet depend not too much upon thine own industry, frugality, and prudence, though they are excellent things, for without the blessing of heaven, they may be blasted. Therefore ask that blessing humbly.'

Al-lot'-ted, appointed  
 Am bas'-sa-dor, a high officer  
 sent by one state to another  
 Ap pren'-tice, one bound to another to learn a trade  
 Cir cu-la'-tion numbers sent out  
 Com-po-si'-tions, writings  
 Con-cil'-i-ate, make friendly  
 Con-sis'-tent-ly, agreeing together  
 Cor-re-spond-ing, agreeing with  
 Dis tri bu'-tion, arrangement,  
 division  
 E-lec-tric'-i-ty, lightning is a  
 form of it

Fru-gal'-i-ty, a careful use of  
 money  
 House of Assembly, persons  
 chosen to make laws  
 In-tro-duc'-tion, leading into  
 Lit'-er-a-ture, learning  
 Ob-ser-va'-tion, notice  
 Phil-a-del'-phi-a, a city in the  
 United States of America  
 Pie'-cept command  
 Punc-tu-al'-i-ty, doing a thing  
 at the exact time  
 Tab'-let, a small table  
 Thor'-ough, complete

## 20 PERSEVERANCE

PERSEVERANCE means not giving up anything begun. The want of it is a very common fault among young people. Some become tired in a very little while.



of everything they undertake, and are constantly throwing aside one thing after another, without making themselves perfect in anything

There is not a study to be named that was ever found pleasant by a scholar who was not willing to give persevering attention to it. On the other hand, there is no study but what will become pleasing if it be thus pursued. Do this and you will come to take a pleasure in overcoming difficulties.

People sometimes say they would be willing to persevere, if they could hope to succeed, but they know beforehand, that it will do no good to try. But it is very foolish to complain of being unable to do what we have not tried to do. There are difficulties in the way of making any attainment that is worth having made, you must expect to work against difficulties, but persevere until they are removed out of your way. Sir Isaac Newton was a very remarkable man, but his genius was greatly assisted by his extraordinary diligence, patience, and perseverance. He says himself, 'If I have done the world any service, it is due to nothing but industry and patient thought.'

There is no way to succeed in any study, but to persevere patiently step after step, whether difficult or easy, pleasant or irksome. No person ever became eminent, who was not willing to labour hard and perseveringly.

It often does a student good to fail at an examination. It keeps him from being over-confident, it leads him to inquire in what he has failed, and give greater attention to it in future.

Some of the most distinguished men have failed in their first attempts. When Disraeli, afterwards Lord Beaconsfield, and one of England's famous statesmen, made his first speech in Parliament, he was so laughed at that he had to stop. Before sitting down he said, 'I have begun many things

and I have often succeeded at last Though I sit down now, the time will come when you will hear me'

Consider carefully before beginning any undertaking, but if you are convinced that it is right, persevere till you succeed

'Great works are performed, not by strength but by perseverance'—*Dr Johnson*

'Perseverance is that which distinguishes the strong soul from the weak'—*Carlyle*

'Perseverance overcomes all difficulties'—*Latin Proverb*

### NEVER SAY FAIL

Keep pushing—'tis wiser  
Than sitting aside,  
And dreaming and sighing  
And waiting the tide,  
In life's earnest battle  
They only prevail  
Who daily march onward  
And never say fail !

With an eye ever open—  
A tongue that's not dumb,  
And a heart that will never  
To sorrow succumb—  
You'll battle and conquer  
Though thousands assail  
How strong and how mighty,  
Who never say fail !

Ahead then keep pushing,  
And elbow your way,  
Unheeding the envious,  
And asses that bay,  
All obstacles vanish,  
All enemies quail,  
In the might of their wisdom  
Who never say fail !

In life's rosy morning,  
 In manhood's firm pride,  
 Let this be the motto  
 Your footsteps to guide  
 In storm and in sunshine,  
 Whatever assail,  
 We'll onward and conquer,  
 And never say fail

As sail', attack  
 At-tain'-ment something gained  
 El-bow, push with the elbow  
 Irk'-some, unpleasant  
 Ob-sta-cles, hindrances  
 O-ver-con-fid-ent, trusting too  
 much to one's self

Par'lia-ment, the great assem-  
 bly in England for making  
 laws  
 Per-se-ver'-ance, not giving up  
 anything begun

## 21 DEMOSTHENES

### AN EXAMPLE OF PERSEVERANCE

DEMOSTHENES, of Athens, was probably the most famous orator that ever lived

The first essay of his eloquence was against his guardians, whom he obliged to refund a part of his fortune. Encouraged by this success, he ventured to speak before the people, but a signal failure was the result. He had a weak voice, a thick way of speaking, and very short breath, notwithstanding which, his periods were so long, that he was often obliged to stop in the midst of them to take breath. This occasioned his being hissed by the whole audience.

As he withdrew, hanging down his head, and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him, and having learned from himself the cause of his being so much dejected, he assured him that the evil was not without remedy, and that the case was not so desperate as he imagined. He desired him to repeat some of the verses of Sophocles or Euripides to

him, which he accordingly did. Satyrius spoke them after him, and gave them such graces, by the tone, gesture and spirit, with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted, and applied himself to the acquiring of it.

His efforts to correct his natural defect of utterance, and to perfect himself in pronunciation, of which his friend had made him understand the value, seem almost incredible, and prove that an industrious perseverance can surmount all things. His speech was so defective that he could not pronounce some letters, among others, that with which the name of the art he studied begins, and he was so short-breathed that he could not utter a whole period without stopping. He overcame these difficulties at length, by putting small pebbles into his mouth, and pronouncing several verses in this manner without interruption, and by walking and going up steep and difficult places, so that at last no letter made him hesitate, and his breath held out through the longest periods. He went also to the seaside, and while the waves were in the most violent agitation, he pronounced harangues, to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of public assemblies.

Demosthenes took no less care of his action than of his voice. He had a large looking-glass in his house, which served to teach him gesture, and at which he used to declaim before he spoke in public. To correct a fault which he had contracted by an ill habit of shrugging up his shoulders, he practised standing upright in a kind of very narrow pulpit or rostrum, over which hung a spear, in such a manner, that if in the heat of the action that motion escaped him, the point of the weapon might serve at once to admonish and correct him.

His application to study was no less surprising. To be the more removed from noise, and less subject to distraction, he caused a small room to be made for him under ground, in which he shut himself up sometimes for whole months, shaving on purpose half his head and face, that he might not be in a condition to go abroad. It was there, by the light of a small lamp, he composed the admirable orations, which were said, by those who envied him, to smell of the oil, to imply that they were too elaborate. It is plain, replied he, yours did not cost you so much trouble. He rose very early in the morning, and used to say that he was sorry when any workman was at his business before him. We may further judge of his extraordinary efforts to acquire excellence of every kind, from the pains he took in copying Thucydides eight times, with his own hand, to render the style of that great man familiar to him.

### PERSEVERANCE

Is there one whom difficulties dishearten—who bends to the storm? He will do little. Is there one who *will* conquer? That kind of man never fails.

*John Hunter*

Ad-mon'-ish, warn  
 Ag-i-ta'-tion, motion  
 De-claim', speak loudly  
 De-ject'-ed, cast down  
 De-mos-then-es, the greatest  
   Greek orator  
 Des'-per-ate, hopeless  
 El'-o-quence, the art of speak-  
   ing well  
 Es'-say, trial  
 Har'-angues, speeches  
 Hes'-i-tate, stop in speaking  
 In cred'-i-ble, beyond belief.

In-ter-rup'-tion, stoppage  
 Oc-ca-sioned, caused  
 Or'-a-tor, a public speaker  
 Ros'-trum, a high stage from  
   which orators spoke  
 Sat'-y-rus, an Athenian actor  
 Soph'-o-cles, Eu-rip'-i-des, fa-  
   mous Greek poets  
 Sur-mount', overcome  
 Thu-cyd-i-des, a famous Greek  
   historian  
 Tu-mul'-tu-ous, very noisy

## 22 ORDER AND PUNCTUALITY

THERE are boys who, when they come home from school, lay down their books anywhere, sometimes in one place, sometimes in another, so that they never know where to find them. Often they go about, asking, 'Where are my books?' Even grown-up people frequently lose much time in looking for a key or letter. Not only is time wasted, it also causes much worry. All this would be saved by attending to the following rule *Have a place for everything, and keep everything in its proper place*.

Consider well where things had best be kept, *and keep them there*. As soon as a thing is taken out of its place and you are done with it, put it where it ought to be.

The above rule refers to *place*, another, equally important, refers to *time*.

Some boys have no fixed times for learning their lessons at home. They take them in any order and at any hour. Often also they jump from one study to another as fancy strikes them. Think what confusion there would be in a school if things went on in the same way! On the other hand, by a regular distribution of time, all goes on smoothly. Let the reader mark out the day so that each hour may have its proper employment, allowance being made for recreation as well as study. The rule is as follows *Have a time for everything, and do everything in its proper time*.

By observing this rule, you will form a habit which will be very useful to you in life.

**Punctuality.**—Doing things at the exact time is of great importance. It is now being taught by railways. A clerk who comes late to office will be dismissed unless he amend his fault. When General Washington was President of the United States, he had a Secretary who was directed to come to him at

a certain hour More than once he was five minutes late, laying the blame on his watch 'Then,' said Washington, 'either you must get another watch, or I must get another Secretary'

The following anecdote shows the advantage of attending promptly to orders

A merchant said to a young clerk, 'Now, to-morrow the cargo of cotton must be got out, and weighed, and a regular account taken of it'

It was the first time the clerk had been intrusted with this work He made his arrangements the night before, and instructed the cartmen and labourers to meet him very early in the morning So they set to work, and the thing was done About ten or eleven o'clock in the day, the merchant, seeing the clerk sitting at his desk, looked displeased, supposing that his commands had not been executed.

'I thought,' said he, 'you were requested to get out that cargo of cotton this morning'

'It is all done,' replied the young clerk, 'and here is the account of it'

From that time confidence in the clerk was established He was found to be the man to do the thing with promptness, and he rose to be one of the partners of the firm

### TO-DAY AND TO-MORROW

Don't tell me of to-morrow,  
Give me the man who'll say,  
That when a good deed's to be done,  
Let's do the deed to-day!

We may command the present,  
If we act and never wait,  
But repentance is the phantom  
Of the past, that comes too late!

Don't tell me of to-morrow,  
There's much to do to-day,

That can never be accomplished,  
 If we throw the hours away  
 Every moment has its duty—  
 Who the future can foretell?  
 Then why leave for to-morrow  
 What to-day can do as well?  
 Don't tell me of to-morrow,  
 If we look upon the past,  
 How much that we had left to do,  
 We could not do at last!  
 To-day, it is the only time,  
 For all on this frail earth,  
 It takes an age to form a life,  
 A moment gives it birth!

An'-ec dote, story  
 Car'-go, the lading of a ship  
 Con'-fid-ence, trust  
 Es-tab'-lished, made firm  
 Ex'-e-cut-ed, done

Firm, company  
 Prompt'-ness, quickness  
 Re-cre a'-tion, amusement  
 Sec'-re ta-ry, one who writes  
 for another

## 23 'EYES AND NO EYES'

ONE man walks through the world with his eyes open, and another with them shut. Upon this difference depends the superiority of knowledge the one acquires above the other.

We keep our eyes open when we carefully notice the things around us. They might as well be shut when we do not heed them. We cannot get all the knowledge we need from books. Very much may be learned from observation. When we are alone in the country, the insects and birds, the flowers and trees afford many points of interest. The observing eye will gain much in company. We see some people succeed in life, while others fail. Some meet with a cordial welcome, others are received coldly. Some things we did or said afforded pleasure, others had a contrary effect. If we notice carefully these things, they will do much to serve as guides in life.



The following anecdotes show how the eyes may be turned to advantage

**The Fortune of a Pin** — A poor lad, named Lafitte, applied for employment as a clerk in a bank, but he was told that there was no room for him in the office

The young man left the bank with a sad heart. While crossing the court-yard, with drooping head, he saw a pin on the ground, he stooped down, took it up and placed it carefully in the corner of his coat. He did not think at the time that this act, so trifling in itself, would be the turning point in his life, and the means of his future splendid success.

The banker saw from the window what had taken place, and attaching great importance to trifles, he was impressed by the circumstance. This simple action gave him a key to the character of Lafitte. It was a proof of economy, order, and prudence, and he thought that the young man, who could thus take care of a pin, would surely make a good clerk, and merit the trust and good wishes of his employer.

The same evening Lafitte received a note from the banker, offering him a situation in his counting-house, and asking him to come and fill the place at once. The discerning banker was not deceived in his hopes, for he soon found that the young pin-saver possessed all the good qualities he expected.

Lafitte afterwards became the owner of the largest bank in Paris, and one of the richest men in the world.

**The Indian and the stolen Venison.**—A North American Indian, when returning home to his hut, discovered that his venison, which he had hung up to dry, was stolen. After taking his observations on the spot, he set off in pursuit of the thief, whom he tracked through the woods. Meeting with some persons, he inquired if they had seen a little old white man, with a short gun, and accompanied by a small dog with a bob-tail. They answered in the affirmative,

and upon the Indian assuring them that the man thus described had stolen his venison, they desired to be informed how he was able to give so minute a description of a person whom it appeared he had never seen

The Indian replied 'The thief, I know, is a *little* man, by his having made a pile of stones to stand upon in order to reach the venison from the height at which I hung it, while standing on the ground, that he is an *old* man I know by his *short* steps, which I have traced over the dead leaves in the woods, and that he is a *white* man, I know by his turning out his toes when he walks—which an Indian never does His gun I know to be short, from the mark which the muzzle made by rubbing the bark of the tree against which it had leaned, that his dog is *small*, I know by his track, and that he had a *bob-tail*, I discovered by the mark made in the dust when he was sitting while his master was busied about my venison'

Ac-com'-pan-led, in company  
with

Af-fir-ma'-tion, answering yes

Bob'-tail, short tail

Cor'-di-al, hearty, warm

Dis-cern'-ing, sharp sighted

Dis-coy'-ered, found out

Droop'-ing, hanging down

E-con'-o-my, care in money mat-  
ters

Mi-nute', full

Muz'-zie, the mouth of a gun

Ob-ser-va-tion, attention

Su-pe-ri-or-i-ty, state of being  
higher

Ven-i-son, flesh of deer

## 24 HINTS ON STUDY

SOME students make much greater progress than others This depends partly on natural talent, which varies like bodily strength very much, however, is due to right or wrong habits of study Some advice will be given on this point <sup>1</sup>

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<sup>1</sup>Care should also be taken of the eyes Dim and glaring lights are both to be avoided Bathing the eyes with cold water at night strengthens them

1 *Mark out the hours of study* —In a school or college, lessons are taken in regular order. A student should act at home upon the same principle. We can study best when the same studies are taken up at fixed periods. The best hours should be given to the hardest studies. The mind is generally most vigorous in the morning after it has been recruited by sleep. Young men sometimes pursue the same study for two or three hours till they are quite exhausted, and then perhaps they idle as long as they have been at work. Much time is thus wasted. The mind should be refreshed by variety instead of entire rest.

2 *Study intelligently* —It is a very common fault to learn by rote without understanding the sense. Attempts are sometimes made even to get up Euclid in this manner. Failure is almost certain. Language is often changed in examinations, and the student who learns by rote is nonplussed.

Seek to grasp the ideas and train of thought. When these are understood, the words are easily remembered and retained much longer.

3 *Learn to command your attention* —There are some young students whose thoughts are diverted from their books by any slight noise, as the buzzing of a fly. Often their thoughts wander even without any external cause. Hours may thus be spent without real study. Learn to command your thoughts and keep them fixed upon the subject. Recall them at once when they stray. A student should be able to give his undivided attention to his books, even when obliged to sit in a room where some persons are talking.

4 *Determine to succeed* —A hopeful spirit is valuable. There is a French proverb that a man can do a thing which he thinks he can. A student who is easily disheartened is likely to fail. The temple of learning is situated on the summit of a lofty hill,

and he who seeks to reach it must expect to meet with difficulties. Should the first effort fail, let another and another be made until success is achieved.

5 *Be thorough in every study* — A boy is required to commit to memory a piece of poetry. He gets it up in a sort of way, so that he is able to repeat it with difficulty, but very soon it is forgotten. A student goes over a problem in Euclid. He does not see the connexion of the whole, and gets only a lazy idea which cannot impress itself upon the mind. One page perfectly understood is worth ten pages gone over in a slovenly manner.

6 *Rely on yourself* — It is a common practice for indolent students to seek to obtain explanations of passages or solutions of mathematical questions from industrious companions. Though, in some cases, they may thus be able to give answers when examined, the effect upon themselves is most injurious.

It is a bad plan to study at home along with others. In such cases only one or two really think,—the rest simply listen. Learn to be self-reliant. In the actual business of life you must trust yourself, and to prepare you for this is the great object of education.

7 *Frequently review your studies* — Every fresh lesson tends to efface the preceding from the memory. It is therefore absolutely necessary to renew the impression by frequent revisal.

A clear idea of the whole will thus be acquired and retained, while the student who neglects it will be like a man in a fog, who has only an indistinct view of a small circle around him. The great value of reviewing is especially felt at examinations.

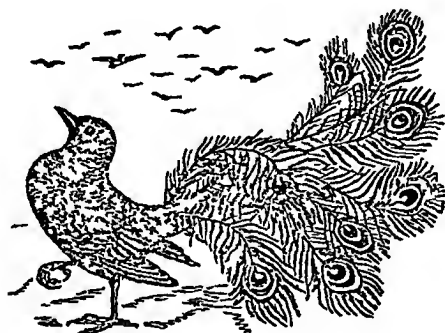
8 *Make a free use of the pen* — Besides impressing a subject on the memory, it is of great use in testing the knowledge of a student. He may *think* that he has mastered it, and yet signally fail when he attempts to express himself on paper. As Uni-

versity Examinations are generally conducted in writing, a considerable amount of practice is necessary to success

9 *Ask God's blessing* —Bacon, one of the greatest philosophers that ever lived, was so convinced of the importance of seeking divine help, that he wrote out what may be called the *Student's Prayer*

Ab'-so lute-ly, completely  
De ter'-mine, make up one's  
mind  
Di vert'-ed, turned away  
Ef-face', rub out  
Ex-haust'-ed, worn out  
In-tel' li-gent-ly, knowingly.

Non'-plussed, put to a stand  
Re-cruit'-ed, regained  
Self-re li'-ant, trusting to one's  
self  
Slov'-en ly, Imperfectly  
Thor'-ough, perfect



## 25 MODESTY

A JACKDAW was vain enough to think that he wanted nothing but the dress to render him as elegant a bird as the peacock. Puffed up with this conceit, he plumed himself with a considerable quantity of the most beautiful feathers. In this borrowed garb, forsaking his old companions, he endeavoured to pass for a peacock. But he no sooner tried to mix with those handsome birds, than an affected strut betrayed the vain pretender. The offended peacocks, plucking from him then degraded

feathers, stripped him of his gentility, reduced him to a mere jackdaw, and drove him back to his brethren, by whom he was now equally despised.

When any one praises himself, or speaks much of himself, or lets it in any way be seen that he stands high in his own esteem, he is sure to be laughed at. We ought both to feel, and to appear to feel, humbly about ourselves, and even when others praise us, we should receive their approbation with humility. All good qualities are justly held to be set off by modesty, while even the best qualities will be despised if they be shown in a boastful spirit. We shall be still more ridiculous, if we pretend to knowledge, worth, or rank, which we do not possess. Such pretensions are easily detected, and then every one despises the pretender more than if he had been supposed to want those qualities altogether.

Young people everywhere are apt to have a good opinion of themselves. An English poet says,

When young indeed,  
In full content, we sometimes nobly rest,  
Unanxious for ourselves, and only wish,  
As duteous sons, our fathers were more wise

If we have had a better education than those around us, we should not be conceited, but strive rather to use our superior knowledge for their benefit.

The greater our ignorance, the greater our pride; the greater our knowledge, the greater our modesty. Sadi says, 'The wise man practises humility—the bough laden with fruit bends its head to the earth.' Newton, the greatest philosopher that England has produced, compared himself to a child picking up a few shells on the shore, while before him lay the great ocean of knowledge. Socrates, esteemed the wisest man in ancient Greece, used to say that all his study had thought him only one thing,—that he knew nothing.

An English writer remarks 'It is not easy to keep conceit concealed and, indeed, those who are conceited do not wish very much to hide their fault, but are rather anxious that they should attract general admiration. They suppose that every one admires them, but they are very much mistaken, everybody who sees their conceit laughs at it, and takes a pleasure in pointing it out to others who may join in the ridicule.'

Conceit is a great obstacle to success in life. If we exhibit pride towards others, we plainly tell them that we regard ourselves as superior to them. Even if we are so in some respects, there is no reason why we should show it, and if we are not, it is an insult. Modesty, on the other hand, is complimentary to others. It is especially attractive in the young.

Wordsworth says,

Know that pride,  
Howe'er disguised in its own majesty,  
Is littleness, that he who feels contempt  
For any living thing, hath faculties  
Which he hath never used, that thought, with him,  
Is in its infancy

Oh, be wiser thou !

Instructed that true knowledge leads to love

'Let another man praise thee, and not thine own mouth, a stranger, and not thine own lips'

By self-applause a fool in vain  
From others' glory seeks to gain

### *Mahābhārata*

Ad-mi-ra'-tion, wonder  
Ap-pro-ba'-tion, praise  
At tract'-ive, drawing to one,  
pleasing  
Be-trayed', made known  
Com pli-men'-ta-ry, showing  
civility  
Con-cealed', hidden  
De-grad'-ed, put to a lower use  
De-tect'ed, found out  
Dis-guised', having a false  
appearance  
En deav'-oured, tried

Fac'-ui ties, powers  
Garb, dress  
Gen-tle'-i ty, claim to be a gen-  
tleman  
Hu-mil'-i-ty, lowliness  
Mod-es-ty, not feeling proud  
Pre ten'-sions, claims  
Ri-dic'-u-lous, deserving laugh-  
ter  
Sa di, a famous Persian poet  
Strut, proud manner of walking  
Words'-worth, an English poet

## 26. SIR ISAAC NEWTON

MEN of great learning and talent, whom all people admire and praise, are often found to be more modest than persons of inferior qualities. Sir Isaac Newton, the eminent philosopher, was one of those great, and, at the same time, modest men.

When a little boy at school, he surprised everybody by the curious little machines which he made with his hands. He had a number of saws, hatchets, hammers, and other tools, which he used very cleverly. A windmill being put up near the place where he lived, he frequently went to look at it, and pried into every part of it, till he became thoroughly acquainted with it, and the way in which it moved. He then began with his knife, and saws, and hammer, and made a small windmill, exactly like the large one. It was a very neat and curious piece of workmanship. He sometimes set it upon the house-top, that the wind might turn it round. He also contrived to cause a mouse to turn his mill. This little animal being put into it, he pulled its tail slightly with a string, which caused it to go forward, and thus the wheels were set to work. There was also some corn placed above the wheel, and when the mouse tried to get at the corn, it made the mill go round.

Having got an old box from a friend, he made it into a water-clock—that is, a clock driven by a small fall of water. It was very like our common clocks, but much less, being only about four feet high. There was a dial-plate at top, with figures of the hours. The hour hand was turned by a piece of wood, which either fell or rose by water dropping upon it. This stood in the room where he lay, and he took care, every morning, to supply it with plenty of water. It pointed out the hours so well, that the people in the house would go to see what was the



hour by it. It was kept in the house as a curiosity long after Isaac went to college. The room in which Isaac lodged was full of drawings of birds, beasts, men, ships, and figures of geometry, which he made upon the wall with charcoal, and all neatly drawn.

When Isaac grew a little older, and went to college, he had a great desire to know something about the air, the water, the tides, and the sun, moon, and stars. One day, when he was sitting alone in his garden, an apple happened to fall from a tree to the ground. He then began to ask himself, What is the cause of the apple falling down? Is it from some power or force in the apple itself, or is the power in the earth which draws the apple down? When he had long thought about this subject, he found out that it was the earth that attracted, or drew the apple down, and that this power of attraction is one of the laws of nature. By it, loose objects are retained upon the surface of the earth, instead of flying abroad through space. It is attraction which gives weight to objects, and hence it is sometimes called gravitation, which means nearly the same thing as weight. Isaac Newton also discovered that all objects whatever have an attraction for each other, and always in proportion to their size and the distance at which they are placed. Thus the moon, though a large globe, is under the attraction of the earth, and the planets are under the attraction of the sun. And it is by attraction they are all made to keep their proper distances from one another. These discoveries were justly considered as among the most important ever made, and reflecting men will ever venerate the name of Newton for his having made them.

Isaac Newton was also the first who showed that every ray of white light from the sun consists of different colours, and he made known many other curious and wonderful things which were never

known before He was of a mild and equable temper, and was seldom or never seen in a passion He had a little dog, which he called Diamond He was one day called out of his study, where all his papers and writings were lying on a table His dog Diamond happened to jump upon the table, and overturned a lighted candle, which set fire to all his papers, and consumed them in a few moments In this way he lost the labours of many years But when he came into his study, and saw what had happened, he did not strike the little dog, but only said, 'Ah, Diamond, Diamond! thou little knowest the mischief thou hast done!' Though Isaac Newton was a very wise and learned man, he was not proud of his learning, but was very meek and humble He was kind to all, even to the poorest and meanest men Though he was wiser than most other men; yet he said, a little before he died, that all his knowledge was as nothing when compared with what he had yet to learn He was sometimes so much engaged in thinking, that his dinner had been often three hours ready for him, before he could be brought to the table He died in the year 1727, at the age of eighty-five

Con sumed', destroyed, burnt up  
Cu-ri os'-i-ty, something wonderful

Dl'-al-plate, the plate on which the hours are marked

Dis-cov-er-ies, things found out

Ge-om'-e-try, the science of measurement

Grav-i-ta'-tion, weight

Laws of nature, principles according to which things in nature always happen

Phil-los'-o-pher, a lover of wisdom, a learned man

Ven'-er-ate, honour

## 27. GOOD MANNERS

THERE are some persons whom everybody likes, while there are others who are equally disagreeable The difference depends partly on the general character, but much of it is owing to their manners

Modest, polite behaviour tends greatly to secure friends, while conceit and rudeness create a strong feeling against any one by whom they are displayed.

Manners have a great influence upon our success or failure in life. The first impressions which a person makes are the most lasting. People generally form their opinion at a glance, and if it is unfavourable, they receive a bias which is not easily changed. Many persons have created a prejudice against themselves and caused their real excellences to be overlooked, through want of civility. There is an English proverb, 'Manners make the man.' An old merchant was asked by what means he had contrived to amass so large a fortune. The reply was, 'Friend, by one article alone, in which thou mayest deal too, if thou pleasest—civility.' Young men generally would be quite astonished if they could understand how greatly their personal happiness, popularity, prosperity, and usefulness, depend on their manners.

It has been remarked that every Hindu is a born gentleman. This reputation should be carefully maintained. Educated Hindus, in some cases, are said to have lost the politeness of their forefathers. The *Indian Mirror* says 'Our young men do not know or care to know how to respect their superiors. English education has made them self-sufficient, and infused into their minds a kind of false independence, which knows of no distinction between high or low, old or young.'

It is by no means asserted that the above remarks apply to educated young men as a class. Many of them exhibit the gentlemanly bearing which is so becoming, guarding on the one hand against obsequiousness, and on the other against the insolence which is mistaken for independence. Still, nothing has perhaps created a stronger prejudice against educated Hindus than the self-assertion of some. It has acted like the dead fly in the ointment, preventing

their sterling qualities from being appreciated. Genuine modesty, on the other hand, enhances every excellence. Let the reader adhere to the polite manners of his forefathers.

Good manners should begin at home. 'Honour thy father and thy mother' is the first command, so far as our fellow-beings are concerned. Some parents, who have not had a good education themselves, make sacrifices that their children may obtain that advantage. Such are entitled to special respect. Age also has its claims. 'Thou shalt rise up before the hoary head.'

One of the best tests of a gentleman is his conduct towards those under him. There are men that cringe to their superiors, who, in speaking to a servant, could not assume harsher and more contemptuous language were they speaking to a dog.

The last words uttered by the Duke of Wellington were, 'Yes, if you please,' addressed to a servant who asked him if he would take a cup of tea. The 'Great Duke' had been accustomed to command large armies, and to be waited on by some of the noblest in the land, but see how he spoke to one of his common servants.

A few courteous forms of speech may be mentioned. When you ask for anything, say, 'Please.' When anybody gives you something or does anything for you, say, 'Thank you.' When you are spoken to by a superior, say, 'Yes, sir,' or 'No, sir,'—not simply, 'Yes' or 'No.' Do not try to speak when other persons are speaking, and if you have occasion to correct anything said by them, do it politely. Gentlemen, in conversing, address each other in respectful terms. Loud talking in public is considered rude.

When you meet persons to whom respect is due, salute them. If necessary you should move a little aside to allow them to pass in a straight line. A gentleman, when he goes into a house, takes his hat

on shoes off, and does not put them on again until he leaves. In a crowded hall, it is the part of a polite person to offer a seat to a stranger. It is shameful for young men to remain seated, while their elders are obliged to stand. Spitting in public and making a great noise in clearing the throat are very vulgar. While travelling on the railway these things should especially be borne in mind.

'Kind words awaken kind echoes.' The best means of securing polite treatment, is to give in yourself an example of good manners.

Manners are not idle, but the fruit  
Of noble nature and of loyal mind

*Tennyson*

Ap-pre'-ci-at-ed, valued  
Cour-te-ous, polite, well-bred  
Dis-a-gree'-a-ble, unpleasant  
Im-pres-sions, feelings  
In-de-pend'-ence, self-reliance  
In-so-lence, rudeness, im-pu-  
dence

Ob-se'-qui-ous-ness, giving way  
too much, servility  
Pop-u-lar'-i-ty, being liked by  
all  
Prej'-u-dice, feeling against  
Rep-u-ta'-tion, good name  
Self-as-ser-tion, thinking too  
much of one's self

## 28 BAD HABITS

THERE is a great deal of difference between doing what is wrong once, and having a habit of doing anything wrong. We call a thing a habit when it is something we are accustomed to do almost every day. Some people have a particular manner of sitting or walking, and they have got so used to it, that they cannot sit or walk in any other way. Or they always use some words rather than others when they speak, or they speak or read in a particular tone or manner. All these things are what we call *habits*, and when a person has got into any habit of this kind, it is very difficult for him to get rid of it. By doing the same thing over and over

again, it has become a sort of second nature to him, so that he no longer notices when he is doing it or not doing it

It is just the same with habits which are much more dangerous. If a child tells a lie once, he offends God. But if he is not checked, and so gets into the *habit* of telling lies, he will tell them so often that he scarcely takes any notice whether he is speaking truth or falsehood. It is the same with swearing, and the use of other bad words. The first time we hear such language, it shocks us, but perhaps we go on hearing it till we get used to it, and begin to use it ourselves. At last the habit is so formed in us, that we hardly open our lips without uttering some bad word, and yet, it may be, we hardly notice what we have been saying. How many times in the day, therefore, does a man offend God, who has fallen into any habit of sin! And it is difficult for him to be cured of his fault, because, as we have said, it has become like a second nature to him. This is the reason why it is very necessary for us to resist what is bad in its first beginning, before it has taken any root in our souls, as the following story may help to show us.

There was once an old hermit, who led a very holy life in the desert. A young man came to him and begged that he might come and live with him, and learn from him the way to serve God more perfectly. The hermit consented, and the first day he took his new pupil into a little wood which grew near their dwelling. He chose out a very young babul-tree, which had only just begun to shoot up from the ground. 'Pull up that little sapling by the roots,' he said to the young man, who followed him. He obeyed, and the young tree came up with the greatest ease. Then they went a little farther, and the hermit pointed to another tree, whose roots struck deeper, and this was not quite so easy to pull up as

the first had been. The third, which had grown tall and strong, took the young man some time to tear up by the roots, and when at last his master pointed to a fourth, which was yet larger and stronger, he found that, do what he would, he was quite unable to move it. 'Now, my son,' said the old hermit, 'mark well what you have seen. It is just the same with a man's bad habits and passions. When they are young and tender, they may easily be overcome, but if you let them strike root in your soul, no human strength is sufficient to get rid of them. If, therefore, you seek to acquire virtue, watch over the first movements of your heart, and do not wait till your passions have grown strong before you try to repress them.'

It is well, however, to remember that if bad habits are easily formed, good ones also may be gained, and in the same manner. We form a habit by constantly repeating the same act over and over again, and if we take pains, we may, with God's help, acquire habits of watchfulness and habits of prayer, which will fight against our bad habits, and help us to gain the victory. Let us try, therefore, to accustom ourselves to good habits, and firmly resolve to check the bad ones before they grow too strong for us to master. For if we do not master our passions, they will certainly master us, and thus we shall become the slaves and servants of sin.

But habits are much more easily acquired than good habits.

As stones, rolled up a hill with toil and pain,  
Come quickly bounding backward o'er its side,  
'Tis hard the top of virtue's steep to gain,  
But easy down the slope of vice to glide

*Hrtopadesa.*

Her'-mit, one who lives by him-  
self in the desert  
Sap'-ling, a young tree as being  
full of sap

Swear' ing, using God's name-  
lightly

## 29 MAY I DO AS OTHERS DO ?

It is a common saying in this country, '*We must walk according to custom*'. Order and regularity are so important that it is not surprising that men should lay down such a rule for themselves. How very injurious it would be if the sun and moon did not rise and set according to custom! Similarly, we should not like oxen, instead of walking according to custom, to come into our houses or walk off to the jungle like tigers. It may be thought, therefore, that *all* should walk according to custom.

Take, however, another set of illustrations. Formerly in India people went from place to place by walking on foot, by riding, or in a bullock cart. Travelling by railway is not following the custom. Should a man refuse to learn to read because his forefathers were uneducated? A child brought up among thieves, when he steals, walks according to custom but is this right?

You see, then, that objects of nature, like the sun, must observe fixed laws. The sun cannot think, animals, though they can think a little, are not able to judge whether this or that course is right, so they are made '*to walk according to custom*'. Man, however, has reason, which has been given to him for the very purpose of judging for himself, instead of walking according to custom, without thinking whether that custom is right or wrong, good or bad.

Among rude nations custom is the only standard of morality. What is customary is supposed to be right, and what every one should follow. Many persons, even among civilized nations, recognize no moral standard except that of the custom in the community in which they live.

There is a proverb that '*When we are in Rome, we must do as the Romans do*'. This means that a man need never do better than those about him.



If men had always acted according to this rule, there would have been no progress. The world improves by the help of some, in every age, who are better than those about them, and thus raise the general level of life.

We cannot praise a boy who is always ready to do what his companions do, whether it is good or bad, wise or foolish. Yet there are a good many people, old and young, who act upon this principle.

A person, who always does what those about him do, is like a vessel with a broken rudder, that drifts with the wind and currents, and has no course of its own any more than the drifting sea-weed. Such a life is unworthy of any one. Every person should have some moral aim, and take the helm of his own life, and steer instead of drifting.

In things of less importance, as dress, we may follow the custom, but when moral duty is concerned, we should consider whether it is right or wrong. A custom may be 'more honoured in the breach than in the observance'. If a person follows a custom which he knows to be wrong, he acts against his conscience, and sets a bad example. On the other hand, if he does what is right, he has the approval of conscience, and is setting a good example.

Our stay in this world is short and uncertain. At death we must stand before God and give an account of our thoughts, words and deeds. The question will not be, whether we walked according to custom, but whether we did what was right?

'Thou shalt not follow a multitude to do evil.'

Com-mun'i-ty, persons living together

Il-lus-tra-tions, explanations, examples

Lev'-el, standard

Mo-ral' i-ty, good conduct

Mul'-ti-tude, a great number

Prin'-ci-ple, rule of action

Rec'-og-nize, acknowledge

Rud'-der, helm, the part of a ship which guides its course

Sur-pris'-ing, wonderful

Un-ed'-u-cat-ed, not educated, not taught

## 30 MORAL COURAGE

COURAGE comes from a word meaning *heart*. It is the feeling which enables us fearlessly to do what we undertake. There are two kinds of courage. One is called *physical* or natural courage. This courage is shown by the soldier in the field of battle. Another example is that of the Roman sentinel at Pompeii. The volcano Vesuvius threw out ashes, others fled, but he stood at his post till he was buried beneath them. Chand Bibi, of Ahmednagar, displayed this courage, when the city was besieged by the Moguls. In full armour, sword in hand, she flew to the breach, animating her soldiers.

*Moral* courage refers to our conduct with regard to right and wrong. It is not always possessed by those who have physical courage. There are soldiers, dauntless in fight, who cannot face the ridicule of their companions. On the other hand, some delicate women have shown great moral courage. This means the courage to be honest, to speak the truth, to avoid debt, to resist temptation, to do one's duty. Want of moral courage is a very common defect. Too often the confession must be made,

I see the right, and I approve it too,  
Condemn the wrong, and yet the wrong pursue

A few illustrations may be given of moral *courage*, and its opposite, moral *cowardice*.

Moral courage, first of all, is sure to reveal itself in truthfulness. When we are conscious of having done wrong, not to be afraid of the shame, but fearlessly to confess our fault—this is moral courage. Falsehood and hypocrisy are commonly the result of cowardice.

The following is a common example of the lack of moral courage in India —

‘A father is about to get his daughter married, his income is Rs 50 a month, and he has saved

nothing, but it is the custom for one in his position to spend Rs 500. He knows that he has not got the means, he must borrow at exorbitant interest, he must put a load of debt on his shoulders, which may grind him down for long years, but what does he do? Does he say honestly, "Well, I have not got the money, it is wrong and foolish to burden myself with debt, I'll only spend what I can properly afford, and mind nothing else?" No, he says, "What can I do, Sir? It's our custom, and if I don't spend all this money, my neighbours will put shame on me." So he foolishly and cowardly puts his neck under the yoke, rather than face a breath of popular opinion.

On the other hand, a man possessing moral courage spends only according to his means. He not only saves himself from a load of debt, but sets a good example to his countrymen.

Reformers in all ages have required moral courage. It has happened that they have been exposed to life-long calumnies. Some have been thrown into prisons, others have laid down their lives rather than prove false to their convictions of duty. It is largely to such men that the world is indebted for its progress, and their names are now honoured.

Moral courage is especially needed in dealing with ourselves. A man's worst foes are the evil desires of his own heart. With them a constant struggle has to be maintained till our dying day.

The great question is, How is moral courage to be attained? Every time you say 'No' to temptation, every time you say 'Yes' to the call of self-denying duty, it gains strength, while yielding has a contrary effect.

The following good advice was given to some Rajkumar students in Western India.

'Try to be brave and firm, fearing God, fearless of man. In every action in which you take part, and

in all you say, let only this thought be in your mind, Is what I am doing or saying right? And if you answer Yes—then do or say that thing persistently, fearless of all opposition. Some of your companions may be against you, you may sometimes lose the favour of men, but never mind, persevere and be brave, for God is on your side. You need not care what the world thinks of you so long as you know that your purpose is honest, so long as you are true to your conscience, and loyally carry out its promptings. The heart that is pure may well be courageous, for it has nothing to fear. Therefore do what is right, and have courage, be strong in the armour of God, and, with His help, each one of us may do something to help and encourage his neighbour, may do something to make the road easier on life's difficult journey.<sup>1</sup>

### TRUST IN GOD, AND DO THE RIGHT

Courage, brother, do not stumble,  
 Though thy path be dark as night,  
 There's a star to guide the humble:  
 'Trust in God, and do the right!'

Let the road be rough and dreary,  
 And its end far out of sight,  
 Foot it bravely! strong or weary,  
 'Trust in God, and do the right!'

Perish 'policy' and cunning!  
 Perish all that fears the light!  
 Whether losing, whether winning,  
 'Trust in God, and do the right!'

Trust no lovely forms of passion  
 Fiends may look like angels bright,  
 Trust no custom, 'school,' or fashion,  
 'Trust in God, and do the right!'

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<sup>1</sup>Macnaughten's *Common Thoughts on Serious Subjects*, pp 225, 256

Simple rule and safest guiding,  
 Inward peace and inward might,  
 Star upon our path abiding—  
 'Trust in God, and do the right!'

Some will hate thee, some will love thee.  
 Some will flatter, some will slight,  
 Cease from man, and look above thee—  
 'Trust in God, and do the right!'

*N Macleod*

Ah-med-nag'-ar, a city in West  
 ern India

An'-i mat-ing encouraging

Cal'-um-nies, false charges

Con-fes'-sion, acknowledgement

Con vic'-tions, strong belief

Cow'-ar-dice, want of courage,  
 fear

Ex-or' bi-tant, very heavy

Fiends, evil spirits

Hy-poc'-ri-sy, false appearance

Mor'-al cour-age, courage to  
 do what is right

Phys'-i-cal cour'-age, courage  
 to face danger

Pol-i cy, acting without regard  
 to what is right

Pompeii (pom-pay'-ye), a town  
 in Italy, destroyed by a vol-  
 cano

Prompt'-ings, moving to do  
 things

Raj'-ku-mar, sons of Rajas

Sen'-ti nel, a soldier on guard

Ve-su'-vi us, a burning moun-  
 tain in Italy

Vol-ca'-no, a burning mountain

## 31 SOCRATES

### AN EXAMPLE OF MORAL COURAGE

SOCRATES, the greatest and wisest philosopher of ancient Europe, was born at Athens, 470 B C. In his youth he was a sculptor, like his father, but afterwards he became a public teacher, in markets and courts, conversing with all he met, learned and illiterate.

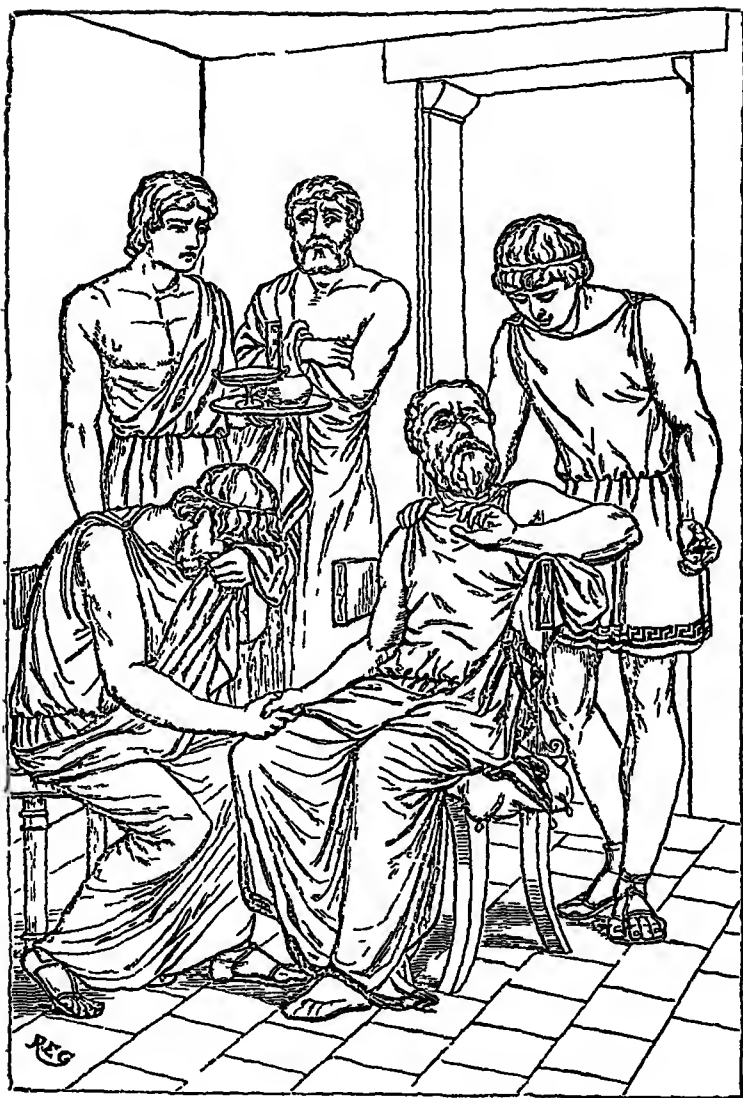
In the days of Socrates there were some teachers, called Sophists, whose false doctrines Socrates felt himself bound to expose. The enemies of Socrates accused him before the assembly of the people of having introduced new gods, and of denying the ancient divinities of the State, by which and other practices, it was alleged, he had corrupted the minds of the young.

In the seventieth year of his age, Socrates was condemned to die. He might easily have secured an acquittal, but he would not accept at the hand of pity what he demanded from the hand of justice. He said to his judges, 'Ye men of Athens, I honour and love you, but I shall obey God rather than you.' He was not made of oak or rock, he told them, but was a creature of flesh and blood, yet he would not appeal to their compassion—by presenting his weeping wife and children. He hoped, however, that when he was gone, they would corrupt his sons as he had always striven to corrupt theirs—by teaching them humility and virtue.

The sentence of death made no change either in his spirit or manner. Some one had previously said to him, 'The tyrants have sentenced thee to death.' 'And Nature them,' he replied. His wonted humour still sparkled in his conversation. 'It giveth me, my Socrates, to have you die so unjustly,' sobbed one of his disciples. Socrates, with much tenderness, laying his hand upon his disciple's head, answered smilingly, 'And what, my much-loved Apollodorus, wouldst thou rather they had condemned me justly?'

His friends unfolded to him a plan by which he might escape from prison. But with a smile he asked if they knew any place beyond Attica where death could not approach him? He declared that a mystic voice, which hindered him from hearing any other, was always murmuring in his ears, and that the laws of Athens were saying to him that if he returned evil for evil, they would be angry with him while he lived, and their brethren, the laws of the world below, would receive him as an enemy.

The last day of his life was spent among his disciples, discoursing upon death, the soul's immortality, and the blessed hereafter. By a playful appli-



SOCRATES AND THE CUP OF POISON

cation of a fable, he showed that the last days of his earthly life should be the gladdest, and that he

should be like the swan that dies singing. Here are a few of his last sayings. 'But then, O my friends, if the soul is really immortal, what care should be taken of her, not only in respect of the portion of time which is called life, but of eternity?' And the danger of neglecting her from this point of view does indeed appear to be awful. In the other world the dead have sentences passed upon them as they have lived well and piously or not. Wherefore, seeing all these things are so, what ought we not to do in order to attain virtue and wisdom in this life? Fair is the prize and the hope great.'

At sunset Socrates asked for the cup of poison, which, amid the tears and lamentations of his friends, he drank calmly, afterwards he walked up and down the room consoling them. When the poison began to take effect, he lay down and covered his face. When no answer was received to a question, his face was uncovered, and his eyes were fixed in death. Thus died Socrates in his seventieth year, a martyr to the cause of truth and virtue.

Ac-quit'-tal, setting free from a charge	Mys'-tic, secret
A-pol-lo-do'-rus, a disciple of Socrates	Pre'-vi-ous-ly, before
Ath'-ens, a city of Greece	Sculp'-tor, one who carves images
Con-sol'-ing, comforting	Soc'-ra-tes, the wisest of the Greeks
Di-vin'-i-ties, gods	Soph'-ists, persons pretending to be wise
E-ter'-ni-ty, never-ending time	Wont'-ed, usual
Il-lit'-er-ate, unable to read	
Im-mor-tal'-i-ty, not seeing death	

## 32 AMUSEMENTS

THERE is an English proverb, 'All work and no play makes Jack a dull boy.' Well regulated amusement, instead of being a drawback, is a help to success as a student.

There are two extremes about amusements. Some



students, eager to succeed, do not take sufficient recreation. Early and late, they are at their books. This unwise course is certain to injure their constitution. Sometimes they break down even before they take their degree. Even when students are able to hold out till the end of the University course, over-exertion is apt to plant the seeds of disease, and to render their future life one of weakness and suffering.

The other extreme is to give too little time to study and too much to amusement. Some students idle a great part of a session and try to make up for it by hard work before an examination. Such students are contracting very injurious habits.

The aim of the student should be to hit the golden mean—to use recreation just to such an extent that mind and body may be refreshed for work.

The different classes of amusements may be noticed

**Exercise**—Of all kinds of recreation, this is the most valuable, and nothing can make up for its neglect. Its peculiar advantage is, that it benefits the body as well as the mind. How it acts in this respect, has already been explained.

If the student has a long walk to college, this will make other walking exercise less necessary, but, if possible, he should have a game at foot-ball, or cricket, or tennis, as it enlivens the spirits as well as strengthens the limbs.

**Conversation**—This is an excellent means of refreshing the mind when fatigued by study. To afford amusement, conversation should be interesting, and an occasional laugh is desirable. Care, however, should be taken that all is not wasted on trifles and that it does not encroach upon the hours of study.

**Reading**—Books, besides being an object of study, may be a pleasant means of recreation. A taste for reading of the right kind is a great source of happiness all through life, from youth to old age.

Books are like companions. If our friends are of good character, the effect upon ourselves is beneficial. On the other hand, intimacy with the vicious has an opposite influence.

Two classes of books are especially to be avoided—immoral books and those which sneer at religion. Within certain limits, novels and tales properly selected may be read with advantage, but some people become so fond of them that they will not read anything else. Well-conducted newspapers and magazines afford both amusement and instruction.

**Gambling**—By *gambling* is usually meant playing for money. This is wrong in principle. The gambler strives to get his neighbour's property without giving him anything in return. Cunning men in Europe try to induce Indians to buy their lottery tickets, promising them fortunes. None of them should be purchased. The spirit fostered by lotteries is very hurtful to success in life. The gambler hopes to succeed by some lucky hit instead of by steady industry, and is tempted to neglect his regular duties. Card-playing is apt to beget a craving for excitement, and to end in gambling. Other recreations, better in themselves and safer in their effects, should rather be sought.

**Theatres**—These, happily, are not numerous in India. In Calcutta they have been a source of great evil.

**Nautch-dances**—These should be shunned. Their influence is very injurious.

Con-sti-tu'-tion, state of the body	Fa-tigued (fa teegd'), wearied
Con-tract'-ing, acquiring, getting	Fos'-tered, nourished, fed
Crav'-ing, desire	Gold'-en mean, neither too much, nor too little
Draw'-back, hindrance	Lot'-ter-y, giving prizes by chance
En-croach', pass the proper bounds	Reg'-u-lat ed, according to rule
En-ly'-ens, gives new life	Sneer, mock
Ex-cite'-ment, something which stirs the mind	The'-a-tres (the-a-ters), places where plays are acted

## MY DUTIES TO OTHERS

### 33 MY DUTY TO MY PARENTS

Our parents are our greatest earthly friends. To them, under God, we owe our existence, and nearly every blessing which we enjoyed as children. Hence, our duty to our parents comes next to our duty to God. 'Honour thy father and thy mother' is the first command, so far as our fellow-beings are concerned. Upon its observance or neglect, our happiness or misery in this world very largely depends.

Duty to parents includes the following —

1 *Obedience* — This should be *prompt*. It is a disgrace to a child, that it should be necessary for a father or a mother to repeat a command. He should, if possible, not wait for it to be expressed in words. A tardy obedience loses all its glory. It should also be *cheerful*. A son leaving his father's presence, sullen and muttering, obeying only through fear of punishment, is a sad sight. Of what value is anything he does in such a temper as this? Obedience ought to be universal. Children should be ready to give up their own wills, and obey commands that are difficult as well as those that are easy. There is only one limit to obedience. A child ought not to do what is positively wrong. We should obey God rather than man.

2 *Honour* — Children are bound to regard their parents with a reverence which is due to no other human being. The son who properly honours his parents will always be gentle and respectful. He will address them as a modest inferior. Should he differ in opinion, he will state his views, not flippantly, but in a spirit of modest inquiry. If a parent

reprove him more sharply than is due, he will neither answer again nor show resentment

This duty does not depend upon the character or disposition of parents. The command is to honour them because they are parents, not on account of any moral quality they may possess. It sometimes happens that parents, who have had little learning themselves, have made very self-denying efforts to secure a good education for their children. Young men, under such circumstances are very apt to look down upon their parents. But moral virtues are of far higher value than literary attainments. The father, in true worth, may be greatly superior to his son. Besides, the son owes all that he possesses to the affection of his father. Under such circumstances, the latter is only the more entitled to honour.

Children should be careful about the manner in which they speak of their parents. They should not talk about their faults, they should not mention their parents lightly, but seek to render them respectable in the eyes of others.

3 *Love* — Without this, all else is of little value. A slave may obey and honour his master, but this is not what will satisfy a father or mother. Love must be the ruling motive.

A son who loves his parents will delight to be in their company. He will seek to do whatever will please them, and avoid whatever would give them pain. The happiness of his parents is, to a large extent, in his keeping. 'A wise son maketh a glad father, but a foolish son is the heaviness of his mother.' It is 'sharper than a serpent's tooth to have a thankless child.' A father may be rich and prosperous, but an ungrateful, wicked son will cast a dark shadow over all. On the other hand, affectionate, well-behaved children supply the want of riches, and sweeten the cup of affliction.

Students sometimes leave home to attend college.

They should take care not to ask more money from their parents than is really necessary. They should remember the loving anxiety felt about them. Some students write only when they want anything, and their letters are few, short, and heartless. They should write weekly, and their letters should be full and affectionate. Especially they should live as under the eyes of their parents, remembering that they are continually in God's presence.

Gratitude demands that children should honour their parents. With what care and anxiety parents nurse and watch by day and night over their children when they are feeble and helpless infants! How readily they sacrifice their rest, their comfort, their pleasures for the sake of their children! how they toil and save to provide for all their wants! Children should often think upon the self-denying love of their parents, and show their gratitude by their conduct.

Filial obedience promotes the welfare of the children themselves. An undutiful son cannot be happy. Uneasiness, misery, and remorse dwell within him; while the affectionate child has, so far, the approval of a good conscience. Habits of self-restraint and submission to authority fit a man for greater usefulness in society, they secure for him that respect and confidence which pave the way to success.

Parents should be honoured, because this duty is enjoined by God. It is not left optional, there is an express command given. Every obligation, human and divine, enforces filial piety.

Af-fec'-tion-ate, loving  
 Af-flic'-tion, suffering  
 Anx-i'-ety, trouble of mind  
 Con-tin'-u-al-ly, always  
 Filp'-pant-ly, pertly, disrespect-fully  
 Mut'-ter-ing, speaking in a low voice  
 Ob-il-ga'-tion, binding power

Op'-tion-al, left to our choice  
 Pos'-i-tive-ly, clearly  
 Re-morse', pain of mind for doing wrong  
 Re-sent'-ment, anger  
 Sac'-ri-fice, give up  
 Self-re-straint', holding back from doing wrong  
 Un-grate'ful, unthankful

## 34 A SON'S OBEDIENCE

## CASABIANCA

CASABIANCA, a boy about thirteen years of age, was the son of the admiral of the warship 'l'Orient' (lo-riang), *the East*. His father ordered him to remain at his post until he returned. The father was killed, and the boy, not knowing this, would not leave the ship, which took fire, and he perished in the flames. The battle of the Nile was fought in 1798, near the mouth of the Nile, in the Mediterranean. The English fleet, commanded by Lord Nelson, defeated the French fleet.

The boy stood on the burning deck,  
Whence all but he had fled,  
The flame that lit the battle's wreck,  
Shone round him o'er the head,  
Yet beautiful and bright he stood,  
As born to rule the storm!  
A creature of heroic blood,  
A proud, though child-like form!  
The flames rolled on—he would not go  
Without his father's word,  
That father, faint in death below,  
His voice no longer heard  
He called aloud, 'Say, father, say  
If yet my task is done.'  
He knew not that the chieftain lay  
Unconscious of his son  
'Speak, father!' once again he cried,  
'If I may yet be gone,  
And'—but the booming shots replied,  
And fast the flames rolled on  
Upon his brow he felt then breath,  
And in his waving hair,  
And look'd from that lone post of death,  
In still, yet brave despair  
And shouted but once more aloud,  
'My father! must I stay?'  
While o'er him fast, through sail and shroud  
The wreathing fires made way

They wrapt the ship in splendour wild,  
 They caught the flag on high,  
 And steamed above the gallant child,  
 Like banners in the sky

Then came a huist of thunder-sound,—  
 The boy—O ! where was he ?  
 Ask of the winds that far around  
 With fragments strewed the sea,—  
 With mast, and helm, and pennon fan,  
 That well had borne their part !  
 But the noblest thing, that perished there,  
 Was that young, faithful heart !

*Mrs. Hemans*

Ad'-mi-ral, the chief com-	Frag'-ments, broken pieces
mander of ships of war.	Pen'-non, a small flag
Ban' ners, flags	Splen' dour, brightness
Boom'-ing, rushing noise	Un con'-scious, not knowing
De-spair', loss of hope	Wreath -ing, winding round

### 35 A DAUGHTER'S LOVE

MANY years ago a Russian officer, for some reason, was banished with his wife and daughter to a cold and barren country, called Siberia.

Soon after the daughter, who was named Prasca, reached the age of fourteen, she overheard her parents talking of the miseries of their lot. The thought then came to her mind, 'Why should I not go and ask the Emperor to let my parents return to Russia?' The parents considered it impossible that she, a weak girl, should be able to walk two thousand miles, and even obtain a sight of the Emperor. They, therefore, would not agree.

Four years passed away, and then, having reached the age of eighteen, Prasca made a second request to her parents. They tried by their tears and by every means in their power to turn her from her purpose,

but in vain. At last, as their daughter was so earnest, they consented, though they trembled at the thought of the dangers of the way.

The journey to the capital occupied eighteen months, during which the daughter endured great hardships. She often lost her road, which lengthened her journey very much. In general she was kindly received in the villages, although sometimes she was driven away. One evening she was overtaken by a storm, and had to spend a night in the forest, exposed to torrents of rain, at another time she was attacked by a troop of dogs.

Before Prasca reached Moscow, she began to be in want of everything. Her shoes were worn off her feet, and her clothes went into tatters. To make things worse, the cold was terribly severe, and snow covered the ground nearly four feet deep. Fortunately a lady received Prasca very kindly, and provided her with shoes and new clothes. Cheered by this welcome, she set out again on her journey, and at length reached St Petersburg. A lady there also showed Prasca much kindness, taking her under her own roof.

Prasca next tried to see the Emperor, but when she went to the palace gates and asked admission, the soldiers turned her away. More than two months were thus spent in useless efforts.

At last the wife of a secretary to the Empress heard Prasca's touching story. Her husband coming in, she told him, and he promised to speak to the Empress in the course of the day. He asked Prasca to dine at his house, and then went to the palace.

The womanly feelings of the Empress were aroused by her secretary's tale, and she ordered Prasca to be brought into her presence that very evening at six o'clock. The poor child, who had never dreamed of such good fortune, nearly fainted with joy when she heard the news.



In the evening the secretary led Prasca to the palace. The Empress received her with great kindness, and questioned her upon all her story. 'Oh, Madam,' she said, 'my father is innocent. I do not ask for his pardon, but that a review of his trial may be made and justice be done him.'

The Empress, moved to tears by Prasca's story, warmly praised her courage and filial piety, and gave her a hundred pieces of gold for her wants.

On an appointed day, Prasca was presented to the Emperor, surrounded by nobles and officers in rich dresses. She knelt at his feet and begged in clear and earnest words that her father's sentence might be again considered. This was done, and her father's innocence was fully proved. He was not only allowed to return from exile, but a pension was granted to him.

Prasca travelled back some distance, and had the joy of meeting her parents, but the hardships she had endured so affected her health that she died in a few months.

Ad-mis'sion, entry	Si be'-ri-a, a large cold country
Af-fect'-ed, acted upon	in the north of Asia
Ban'-ished, sent out of his country	St Pe'-ters-burg, the modern capital of Russia
Mos'-cow, the ancient capital of Russia	Tat'-ters, torn to rags
Pre-sent'-ed, set before.	Ter'-ri bly, frightfully
	Tor'-rents, very heavy showers

### 36 BROTHERS AND SISTERS

In some cases, parents have only a single son or daughter, but generally there are several children belonging to a family, forming brothers and sisters.

Brothers and sisters are bound together by strong ties. They are born of the same parents, from infancy they have dwelt under the same roof, they have shared each other's joys and sorrows. If love exists anywhere on earth, it should be found within the family circle.

‘Remember that the character you form in your family will, in all probability, follow you through life. As you are regarded by your own brothers and sisters at home, so, in a great measure, will you be regarded by others, when you leave your father’s house. If you are manly, kind, and courteous at home, so you will continue to be, and these traits of character will always make you beloved. But if you are peevish, ill-natured, harsh, uncourteous, or overbearing, at home, among your own brothers and sisters, so will you be abroad, and instead of being beloved, you will be disliked and shunned.’

Brothers and sisters should love each other, and try to promote each other’s happiness. They should take pleasure in pleasing each other, instead of each being selfishly taken up in seeking his own enjoyment.

Envy should be guarded against. A selfish child is prone to suspect his parents of partiality. There are reasons, however, for treating children in some respects differently, although all may be equally loved.

The capacities of children vary. A wise parent will have due regard to this in his arrangements. One may be fitted to excel as a student, while the others may have no taste for learning.

Little differences will arise among brothers and sisters. These should be settled amicably among themselves, instead of complaints being made to the parents. There is no sight more attractive than brothers and sisters, full of kindness and love, striving how each may oblige the other.

Mutual respect should be shown by brothers and sisters. All coarse, degrading terms of address should be avoided, and nothing but what is courteous either done or said.

Brothers ought to be very kind to their sisters. Girls are not so strong as boys, they are much more gentle in disposition, and so they ought to be treated very tenderly. It is unmanly to be harsh and rough.

to any woman, and, especially so, to act towards a sister in that manner

Though female education is gradually spreading, there are still vast numbers, both of girls and women, unable to read. A student should use all his influence to get his sisters educated, and seek to promote their improvement in every way.

If any member of a family suffer from ill-health or other misfortune, it is the duty of his brothers and sisters to show him special kindness. All should be willing to sacrifice their own pleasure to comfort him in his sorrow.

Brothers and sisters should be very careful not to become estranged from each other after the death of their parents. 'In a world so cold and selfish as this, fraternal love, deeply rooted in childhood and nurtured through life, is of unspeakable worth. No amount of parental estate, for which children too often contend, can compare in value with it. Better that the largest fortune be sunk in the sea, than that it should become an occasion of alienation between them.'

Brothers and sisters are sometimes widely separated in after-life. Kind letters, under such circumstances, tend to keep alive the flame of affection. They remind brothers and sisters of the 'sweet home' which they once enjoyed together, and they strengthen each other for the discharge of the great duties of life.

A somewhat similar spirit should be shown to more distant members of a family, often living together in the same ancestral home.

#### THE OLD MAN AND HIS SONS

An old man had many sons who were often falling out with one another. The father exerted his authority and used other means to reconcile them,

but all to no purpose At last he had recourse to this expedient He ordered his sons to be called before him, and a short bundle of sticks to be brought He then commanded his sons, one by one, to try if, with all their strength, they could any of them break it They all tried, but in vain After this, the father ordered the bundle to be untied, and gave a single stick to each of his sons, at the same time bidding them try to break it This they did with the greatest ease Then the father addressed them to this effect ‘ Oh, my sons, behold the power of unity, for if you, in like manner, would but keep yourselves strictly united in the bond of friendship, it would not be in the power of any mortal to hurt you But, when once the ties of brotherly affection are dissolved, how soon do you fall to pieces, and become liable to be injured by every one that assaults you ’

Al-i-en-a'tion, change of feeling  
Am'-ic-a-bly, in a friendly way  
Ar-range'-ments, plans  
As-saults', attacks  
Ca-pac'-i-ties, abilities  
Char'-ac-ter, disposition  
De-grad'-ing, lowering  
Dis-solved', loosened  
Es-tranged', unfriendly

Ex-pe'-di-ent, means to an end  
Fra-ter'-nal, brotherly  
Mu'-tu-al, in return  
Par-ti-al'-i-ty, favouring one  
more than another  
Peev'-ish, hard to please  
Prob-a-bil'-i-ty, likelihood  
Traits, marks, features  
U'-ni-ty, agreement

### 37 FAMILY AFFECTION

Be kind to thy father for when thou wast young,  
Who loved thee as fondly as he?  
He caught the first accents that fell from thy tongue,  
And joined in thine innocent glee  
Be kind to thy father for now he is old,  
His locks intermingled with gray,  
His footsteps are feeble, once fearless and bold—  
Thy father is passing away

Be kind to thy mother for, lo! on her brow  
May traces of sorrow be seen,  
Oh, well may'st thou cherish and comfort her now,  
For loving and kind hath she been.

Remember thy mother for thee will she pray,  
 As long as God giveth her breath,  
 With accents of kindness, then, cheer her lone way,  
 E'en to the dark valley of death

Be kind to thy brother his heart will have dearth,  
 If the smile of thy love be withdrawn,  
 The flowers of feeling will fade at their birth,  
 If the dew of affection be gone  
 Be kind to thy brother wherever you are,  
 The love of a brother shall be  
 An ornament, purer and richer by far  
 Than pearls from the depths of the sea

Be kind to thy sister not many may know  
 The depth of true sisterly love  
 The wealth of the ocean lies fathoms below  
 The surface that sparkles above  
 Thy kindness shall bring to thee many sweet hours,  
 And blessings thy pathway to crown,  
 Affection shall weave thee a garland of flowers,  
 More precious than wealth or renown

Ac'-cents, words  
 Af-fec'tion, love  
 Dearth, want

Fath'-om, two yards, or six  
 feet  
 In-ter-ming'-led, mixed

### 38 THE PORTUGUESE BROTHERS

IN the beginning of the sixteenth century, some Portuguese vessels sailed from Lisbon to Goa, a very great, rich, and flourishing colony of that nation in the East Indies. On board of one of these vessels there were no less than twelve hundred souls—mariners, passengers, priests, and friars.

The beginning of their voyage was prosperous, but after they had doubled the southern extremity of the great continent of Africa, called the Cape of Good Hope, and were steering their course north-east to the great country of India, the ship struck upon a rock, which shattered it, and permitted the water to come in, so that it could not fail soon to go to the bottom.

The pinnace, a small vessel carried on board, was now launched by the captain, who threw into it a bag of biscuits and a few other provisions. He then jumped in with nineteen others, who, with their swords, prevented the coming in of any more, lest the boat should sink.

In this condition, they put off into the great Indian Ocean, without a compass to steer by, or any fresh water but such as might chance to fall from the heavens. The ship, it is supposed, soon after sank, with the many unfortunate persons whom it contained.

Those in the pinnace rowed to and fro four days in the most miserable condition, when the captain, who had for some time been in weak health, died. This added, if possible, to the distress of the rest, for now they fell into confusion every one wished to govern, and no one was willing to obey. At length they agreed to elect one of their number to the command, and to follow his directions.

This person proposed to the company to draw lots, and to cast every fourth man overboard, that their small stock of provisions might last a little longer. They were now nineteen persons in all, including a friar and a carpenter, both of whom they agreed to exempt, as the one was useful to comfort them in their last extremity, and the other to repair the pinnace in case of a leak or other accident. The same compliment they paid to their new captain, he being the old man, and his life of much consequence. He refused their indulgence a great while, but at last they obliged him to acquiesce, so there were four to die out of the sixteen remaining persons.

The first three, after having performed the rites of their religion, submitted to their fate. The fourth was a Portuguese gentleman, who had a younger brother in the boat, and he, seeing the elder about to be thrown overboard, most tenderly embraced him,

and with tears in his eyes, begged to be allowed to die in his room. His brother, he said, had a wife and children, besides three sisters, depending on him, while he himself was single, and therefore his life was of much less consequence.

The elder brother, astonished and melted by this generosity, answered that it would be wicked and unjust to permit any other to die for him, especially a brother to whom he was so infinitely obliged. The younger, persisting in his purpose, would take no denial; but, throwing himself on his knees, held his brother so fast that the company could not disengage them. Thus they disputed for a while, the elder brother bidding the younger to be a father to his children, and recommending his wife and sisters to his protection, but all he could say could not make the younger desist. At last the resolve of the elder yielded to the generous wishes of the other, who was thrown into the sea in his stead.

Being however a good swimmer, the young man soon overtook the pinnace, and laid hold of the rudder with one of his hands, but a sailor, with a cutlass, chopped off the hand, and he dropped back into the sea. Then collecting his strength, he laid hold of the boat with the other hand, but this the sailor cut off also. Nevertheless, he still made shift to keep himself above water with his feet and two stumps, which he held bleeding upwards.

This spectacle, with the consideration of his fraternal affection, so moved the pity of the company, that they cried out, 'He is but one man, let us endeavour to save his life,' and he was accordingly taken into the boat, where he had his hands bound up as well as the place and circumstances could permit. They rowed all night, and next morning, when the sun arose, they described land, which proved to be the mountains of Mozambique in Africa, not far from a Portuguese colony. There they all arrived.

safe, and remained until the next ship from Lisbon passed by and carried them to Goa

### STRETCH'S *Beauties of History*

Ac qui-esce', agree	Lis bon, the capital of Portugal
Com'-pass, an instrument pointing to the north	Mar -in-ers, sailors
Dis-en-gage', separate	Mo zam bique', (beek), a country on the east coast of Africa
Doub'-led, sailed round	Por-tu-guese, belonging to Portugal, a country in the south of Europe
Fri'-ars, monks	Shat'-tered, broken in pieces
Gen-er-os'-i-ty, kindness	Spec'-ta-cle, sight
Go'-a, a town belonging to Portugal on the west coast of India	
In-dul'-gence, permission	

## 39. MY SCHOOL DUTIES

WHY were you sent to school? You have now parents who work for you, and give you everything you need, but the time will come when your father will die, and you must support yourself. Your parents wish you to be respected and happy when they leave the world, so they send you to school.

Many persons have to toil hard the whole day in the sun, and get only two or three annas for their labour, others attend pleasant offices for shorter hours, and receive perhaps ten times as much pay for less work. How is this? The former are only ignorant coolies, the latter have had a good education. If you come to school regularly and study diligently, you may hope, by and by, to become fitted for some employment which will enable you to earn a comfortable livelihood, and do much good in the world.

Education has other advantages. 'How much better is it to get wisdom than gold?' Thieves cannot steal it, fire cannot burn it, wherever we go, it goes with us. In school we learn to read, and, through their writings, we have some of the wisest



men that have ever lived to be our teachers. Thus we may grow in knowledge and improve in character. Conduct at school and college is very important. What you are there, you will probably be throughout life. Diligent scholars generally prosper and are happy, while the idle become poor and miserable men.

**Duty to Teacher.**—Very few fathers can teach their children themselves, the task must be entrusted to others. Scholars should look upon their teacher as in place of their father, and regard him with respect, obedience, and affection. Your teacher imparts to you what may be of the greatest advantage to you during your whole life. It is his pleasure when you are diligent and well behaved, it is his sorrow when you are the opposite. He is much older and wiser than you, and knows best what will be for your good.

Bad scholars sometimes complain to their parents that their teacher dislikes them and favours others. Let such become good scholars, and they will soon see that their teacher is impartial.

The following rules should be observed —

1 *Regular Attendance* — You would not get strong if now and then you went without food, it is the same with study.

2 *Punctuality* — A scholar should never be even late. Punctuality is a good habit, the benefit of which will be felt through life.

3 *Diligence* — Without this there cannot be satisfactory progress.

4 *General Good Conduct.* — This should crown all.

**Duty to School-fellows.**—As your teacher is in place of your father, so your school-fellows should be regarded as brethren. Such, indeed, we all are as children of the same great Father in heaven. Set them a good example in everything. During school hours, never trifle yourself, nor tempt others to trifle. Be fair in all your dealings. Never copy nor try to

gain a higher place by unjust means Be not envious at the success of others, but rather rejoice If ill-treated by any, see what is wrong in yourself, and try to correct it Even if you have been blameless, overcome evil with good Do you wish your companions to love you? Love them Love begets love

#### 40. TRUTHFULNESS

CYRUS, King of Persia, when asked what was the first thing he was taught, replied, 'To tell the truth' This is a noble lesson which all should learn We should always '*Speak the truth, the whole truth, and nothing but the truth*'

Lying is always wrong We are not to do evil that good may come It is wrong to tell a lie even to save our life Much less should we tell a lie for any other purpose, either on our own account or for the sake of others

In the course of your life you will no doubt sometimes make mistakes or do wrong Admit the error, instead of trying to shield yourself from blame by equivocation or falsehood, adding, 'I am sorry, and will try that it shall not happen again' Anger is thus disarmed, while want of truthfulness only makes things worse Liars are generally found out in the end Pope says, 'He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain one'

'The lip of truth shall be established for ever, but a lying tongue is but for a moment' A man convicted of falsehood is distrusted ever after Even when he speaks the truth, he is not believed He is always haunted by fear of detection, and conscience reproaches him

Rash promises or threats are a frequent occasion of falsehood People, in a passion, often say things

which in their cool moments they regret, and are therefore under a strong temptation to break their word. Make no promise when it can fairly be avoided. Consider particularly, whether you possess the means of a faithful performance. If you are doubtful, guard your promise with such conditions as shall render it safe. If you have made a promise, fulfil it at whatever cost or inconvenience.

Equivocation is a cowardly form of lying. Words are used of doubtful meaning, which are capable of being interpreted in a truthful sense, and yet will probably give a false impression. The speaker intends to deceive, and yet seeks to repel the charge of falsehood. This is perhaps the most contemptible form of lying. He who equivocates lies to the person whom he endeavours to mislead, and lies to his conscience at the same time.

All persons who speak should be able to say, 'We speak what we know.' If a person says that a thing took place, when he really does not know whether it took place or not, he is guilty of departing from truth.

Exaggeration is a common form of lying, and as it may seem to some less sinful than other forms, it is the more to be guarded against. Exaggeration is clearly lying, and its indulgence tends to grow into a habit, which makes us untruthful and inaccurate in other things, and renders us utterly untrustworthy.

Flattery is a mean and disgraceful form of lying, often employed by cunning men to gain their own ends. Those who are deceived are fools, the flatterers are knaves. Lies should not be told even in jest.

And it is not enough to keep from saying what we know to be false, we must avoid everything that looks like a lie. If we pretend to be friendly with any one whom we do not like, we are acting falsely.

If we speak as if we agreed with what any one says, when we do not agree, then we are acting falsely, and are, besides, learning to be hypocrites

The foregoing remarks refer chiefly to the evils of lying so far as this world is concerned. There are far higher considerations. Deceit of every kind is strictly forbidden by God. 'Lying lips are an abomination to the Lord.' He styles himself a *God of truth*. Truthfulness makes us like God.

When the Greeks, more than two thousand years ago, invaded India, they praised the people for their truthfulness. Let their descendants try to merit the same commendation.

## SPEAK THE TRUTH

Speak the truth !

Falter not in thy reply,  
Fear not any danger nigh  
Think of this,—that God is by !  
In the glad time of thy youth,  
Love the truth !

Speak the truth !

Speak it boldly, never fear !  
Speak it so that all may hear,  
In the end it shall appear  
Truth is best in age and youth.  
Speak the truth :

A-bom in a'-tion, something  
hated

Com-men da'-tion, praise

Con-sid-er-a'-tions, reasons

Con-temp'-ti-ble, mean

Cy'-rus (si'-rus), a famous king  
of Persia

De-tec'-tion, being found out

Dis-armed', taken away

E-quiv-o ca'-tion, using words  
with a double meaning

Ex-ag-ger-a'-tion, making things  
greater than they are

Fiat'-ter-y, false praise

Haunt'-ed, followed

Hyp'-o crites, persons pretend-  
ing to be what they are not.

In ter'-pre-ted, explained

Knaves, dishonest men

Pope, a famous English poet.

## 41 A ROMAN'S WORD

THE first wars that the Romans engaged in beyond the bounds of Italy were with the Carthaginians. An army was sent over to Africa, under the command of Regulus, one of the chief officers of the Roman republic.

The Romans had not yet learnt the best mode of fighting with elephants, and they suffered a terrible defeat. Regulus himself was seized and dragged into Carthage, where the victors feasted and rejoiced through half the night.

Regulus was kept a close prisoner for two years, pining and sickening in his loneliness, while in the meantime the war continued, and at last a victory so decisive was gained by the Romans that the people of Carthage were discouraged, and resolved to ask terms of peace. They thought that no one would be so readily listened to at Rome as Regulus, and they therefore sent him there with their envoys, having first made him swear that he would come back to his prison if there should neither be peace nor an exchange of prisoners.

Worn and dejected, the captive warrior came to the outside of the gates of his own city, and there paused, refusing to enter. 'I am no longer a Roman citizen,' he said, 'I am but the barbarians' slave, and the Senate may not give audience to strangers within the walls.'

His wife Marcia ran out to greet him, with his two sons, but he did not look up, and received their caresses as one beneath their notice, as a mere slave, and he continued, in spite of all entreaty, to remain outside the city, and would not even go to the little farm he had loved so well.

The Roman Senate, as he would not come into them, came out to hold their meeting in the Campagna.

The ambassadors spoke first, then Regulus, stand-

ing up, said, as one repeating a task, 'Conscript Fathers, being a slave to the Carthaginians, I come on the part of my masters to treat with you concerning peace, and an exchange of prisoners' He then turned to go away with the ambassadors, as a stranger might not be present at the deliberations of the Senate His old friends pressed him to stay and give his opinion as a senator who had twice been consul, but he refused to degrade that dignity by claiming it, slave as he was But, at the command of his Carthaginian masters, he remained

Then he spoke He told the senators to persevere in the war He said he had seen the distress of Carthage, and that a peace would be only to her advantage, not to that of Rome, and therefore he strongly advised that the war should continue Then, as to the exchange of prisoners, the Carthaginian generals, who were in the hands of the Romans, were in full health and strength, whilst he himself was too much broken down to be fit for service again, and indeed he believed that his enemies had given him a slow poison, and that he could not live long Thus he insisted that no exchange of prisoners should be made

It was wonderful, even to Romans, to hear a man thus pleading against himself, and their chief priest came forward and declared that, as his oath had been wrested from him by force, he was not bound by it to return to his captivity But Regulus was too noble to listen to this for a moment 'Have you resolved to dishonour me?' he said 'I am not ignorant that death and the extremest tortures are preparing for me, but what are these to the shame of an infamous action, or the wounds of a guilty mind? Slave as I am to Carthage, I have still the spirit of a Roman I have sworn to return It is my duty to go, let the gods take care of the rest'

The Senate decided to follow the advice of Regulus, though they bitterly regretted his sacrifice His

wife wept and entreated in vain that they would detain him, they could merely repeat their permission to him to remain, but nothing could prevail with him to break his word, and he turned back to the chains and death he expected as calmly as if he had been returning to his home

Am-bas'-sa-dors, officers sent by a state

Bar-ba'-ri-ans, rude peoples

Campagna (Kam-pan'-ya), a plain near Rome

Car-tha gin'-i-ans, the people of Carthage, a famous ancient city in Northern Africa

Con'-script, written down, enrolled

De-lib er-a'-tions, considering reasons for and against

En'-voys, officers sent by a state

Reg'-u-lus, a famous Roman general

Re-pub'-lic, a state governed by the people

Sen'-ate, a body of men making laws

Wrest'-ed, took by force

## 42 HONESTY

ALMOST all people have some things which they value and wish to keep for their own use. A boy has his playthings and his books, and sometimes a little money. Some men are rich, they have silver, gold, cattle, houses, and lands. Whatever any one has fairly acquired is his *property*, and no other person has a right to it. Suppose you had a rupee, you would not like any one to steal it from you. If you dropt it when walking along the road, and a boy saw it fall, you would wish him to return it to you, and not keep it himself. We should act towards other people as we wish them to do to us. We do not like to be cheated, we should not cheat others.

There is a proverb, 'Honesty is the best policy.' This means that fair dealing is best. We are most certain to do well in the end if we act justly. A dishonest man is a fool. A shopkeeper may make a little money for a time by using light weights, by charging more than the proper price, or by selling damaged goods, but the buyers will soon know that they have been cheated, and will not purchase again.

from him. On the other hand, a purchaser is sometimes tempted to take advantage of a shopkeeper, because he thinks the shopkeeper would cheat him if he could. All such reasoning is wicked. Deceiving or over-reaching any person can never be justified.

One who is inclined to steal is apt to suppose that he will never be found out and punished. But of this he can never be sure. Crimes are every day discovered in ways that no one could have imagined. No person thrives long by taking what is not his own. A young man of high family was appointed to a good situation under Government. Having taken some money which did not belong to him, he was tried, found guilty, and sentenced to three years' hard labour.

The dishonest man can never enjoy true peace. Whenever he sees a peon coming near him, he will be afraid that he is going to take him to prison. But whether he is detected in this world or not, God knows his conduct, and will render to him according to his deeds.

Can he be trusted with money? is one of the first questions asked before appointing a person to a responsible office, and success or failure in life depends largely upon its answer. Recollect that the way to be honest is to stand firmly against the very first wish to deceive or take what does not belong to you. Never use for your own purposes any money intrusted to your care. It is not yours, and it is fraud to take it even for an hour. Dishonesty often begins in this way. At first the sum taken is small and soon returned, but by degrees the amount is increased, and the time is lengthened. Detection generally follows in the end, with its punishment. On the other hand, many a man has owed his success in after-life to resisting a temptation to be dishonest when he was young. In any case, he has, thus far, the happiness of a good conscience, and



the approval of Him who says, 'That which is altogether just shalt thou follow'

We should be honest, not simply because it is, in the end, the best policy, but because it is right

Not even here on earth are blest  
Unrighteous men who thrive by wrong  
And guileful arts, who bold and strong,  
With cruel spite the weak molest

Though goodness only bring distress,  
Let none that hallowed path forsake,  
Mark what reverses overtake  
The wicked after brief success

### *Manu's Code*

Dis-hon'-est-y, want of honesty.	Rec'-ol-lect, bear in mind, re-
Hal'-lowed, holy	member
O-ver-reach' ing, cheating	Re-vers'-es, changes, misfor-
Pur'-chas-er, buyer	tunes

## 43 MOSES ROTHSCHILD

At the time of the French Revolution, there lived at Frankfort-on-the-Maine, in Germany, a Jewish banker, of limited means but good reputation, named Moses Rothschild<sup>1</sup> When the French army invaded Germany, the prince of Hesse Cassel was obliged to fly from his dominions. As he passed through Frankfort, he requested Moses Rothschild to take charge of a large sum of money and some valuable jewels, which he feared might otherwise fall into the hands of the enemy. The Jew would have declined so great a charge, but the Prince was so much at a loss for the means of saving his property, that Moses at length consented. He declined, however, giving a receipt for it, as in such dangerous circumstances he could not be answerable for its being safely restored.

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<sup>1</sup> The name means 'red shield,' from the sign of the house.

The money and jewels, to the value of several hundred thousand pounds, were conveyed to Frankfort, and just as the French entered the town, Mr Rothschild had succeeded in burying it in a corner of his garden. He made no attempt to conceal his own property, which amounted only to six thousand pounds. The French accordingly took this, without suspecting that he had any larger sum in his possession. Had he, on the contrary, pretended to have no money, they would have certainly searched, as they did in many other cases, and might have found and taken the whole. When they left the town, Mr Rothschild dug up the prince's money, and began to make use of a small portion of it. He now thrived in his business, and soon gained much wealth of his own.

A few years after, when peace came, the Prince of Hesse Cassel returned to his dominions. He was almost afraid to call on the Frankfort banker, for he readily reflected that, if the French had not got the money and jewels, Moses might pretend they had, and thus keep all to himself. To his great astonishment, Mr Rothschild informed him that the whole of the property was safe, and now ready to be returned, with five per cent interest on the money. The banker at the same time related by what means he had saved it, and apologized for breaking upon the money, by representing, that, to save it, he had had to sacrifice all his own. The prince was so impressed by the fidelity of Mr Rothschild under his great trust, that he allowed the money to remain in his hands at a small rate of interest. To mark also his gratitude, he recommended the honest Jew to various European sovereigns, as a money-lender. Moses was consequently employed in several great transactions for raising loans, by which he realized a vast profit. In time he became immensely rich, and put his three sons into the same kind of business in the three chief capitals of Europe—London, Paris, and Vienna.

All of them prospered They became the wealthiest private men whom the world has ever known He who lived in London left at his death seven millions sterling The other two have been created barons, and are perhaps not less wealthy Thus, a family whose pulse has maintained war and brought about peace, owes all its greatness to one act of extraordinary honesty under trust

A-pol'o gized, made an excuse	Rec om-mend'-ed, praised to an-
Con'-se-quent-ly, therefore	other
Con-veyed', taken to	Rep u-ta'-tion, good name
Do min'-ions, country governed	Roths'-child, a German banker
Fi del'-i-ty, faithfulness	Sac'-ri fice, lose
Frank'-fort on the-Maine, a town	Sus-pect'-ing, doubting
in Germany on the river	Trans-ac'-tions, affairs, dealings
Maine	Vl-en'-na, the capital of Austria-
Par'-is, the capital of France	Hungary

#### 44 THE CAUSES AND EVILS OF DEBT

WITH industry and good management, people, as a rule, may live comfortably with their families Many persons, however, lead an anxious troubled life from youth to their dying day, and leave a like heritage to their children This may arise from various causes, but one of the chief is the habit, almost universal, of *running into debt*

Most ryots are in debt Many get in advance the seed they sow, they are supplied with food during the labours of the year by the money-lender, and at the harvest nearly the whole crop is taken from them, while things remain as bad as ever Clerks and others in situations get into debt, and are obliged to make over part of their salaries to their creditors Even domestic servants borrow from each other at a high rate of interest

The following are some of the chief Causes of getting into debt

1 *Want of Foresight* — *Foresight* means looking

forward to the future and preparing for it. Many persons spend at once all that they earn, and when sickness or any extraordinary expense comes, their only resort is to borrow. A prudent man saves part of his income for such times, and thus avoids the heavy charge of interest.

2 *Extravagant Expenditure at Marriages and Deaths* —Hindus are generally frugal, but on certain occasions they fling away money like water. Some persons spend on marriages the savings of years, but most borrow. As interest is high, the debtors sometimes become slaves for life to the money-lenders.

3 *Investing money in Jewels instead of placing it in Savings Banks* —Jewels do not yield any increase, they wear away by use, they are liable to be stolen. Every year numbers of women and children are murdered for their ornaments. If a man turns his savings into jewels, he gets no return from them, and when he needs money he has to borrow, perhaps paying 12 per cent interest. Money in the Savings Bank yields some interest, and when it is wanted no interest has to be paid to the money-lender.

The following are some of the Evils of Debt.

1 *Loss of Money* —The interest paid to money-lenders is enormous. A man on a debt of Rs 50 paid Rs 3-2-0 a month for three years, and at the end of that period, having paid over Rs 100 as interest, the debt of Rs 50 remained undiminished. Nor is this the only loss. A man without capital cannot engage in any profitable trade. A shopkeeper charges him higher rates than if he paid cash.

2 *Disgrace* —The debtor shuns the face of his creditor, who does not fear to reproach him for non-payment. Sometimes he must hide himself through fear of his creditors, he may even leave his house and family to escape them. Thus he and all dependent upon him cannot enjoy real happiness.

3 *Lying* —It is difficult for a man who is in debt

to be truthful Having borrowed as much as he can from one person, to get credit from another, he represents himself as free from debt To the creditor he says, 'I will pay the interest on such a day, and the principal on such a day,' but when the day comes, he pays nothing These promises are repeated perhaps ten or twenty times, which are as many lies It is well said, 'Lying rides on debt's back'

4 *Dishonesty* — Clerks and others frequently have charge of money belonging to their employers, and may not require to account for it immediately This is a great temptation to a spendthrift to use some of it for his own purpose Sometimes forgery is committed Every large prison in the country has convicts, educated men, once in respectable positions, tempted to dishonesty when pressed by their creditors

5 *Family Distress* — The debtor's family suffer like himself He cannot maintain them properly, and they are troubled in mind through fear of creditors and coming want Sometimes the debtor becomes bankrupt during his life-time Everything is sold, and the family is turned out of house and home In other cases the debtor may stave off this, but at his death his wife and children are thrown penniless upon the world

Let the reader therefore resolve never to get into debt How to do so, will be shown in the next lesson

Bank'-rupt, one who cannot pay  
his debts

Cap'-it-al, money to do business  
with

Cred-i-tors, persons to whom  
money is due

E-nor'-mous, beyond bounds

Ex pen' di ture, outlay

Ex-trav'-a-gant, much beyond  
what is right

Forg-er-y, falsely altering  
writing

In vest'-ing, laying out

Man'-age-ment, way of doing  
things

Prin'-ci-pal, money on which  
interest is paid

Spend'-thrift, a person who  
spends foolishly the money he  
has saved

Un-di-min'-ished, not lessened

U ni-ver'-sal, everywhere

## 45 HOW TO KEEP OUT OF DEBT

How much happier the people of India would be if they had no debts! The following rules show how this, in most cases, can be secured. The most important of them is to follow the advice of Dr. Samuel Johnson:

**‘Whatever you have, spend less.’**

In order to do so, the following steps are necessary

1 *Estimate carefully your Income and Expenditure* — Do not over-estimate the former or under-estimate the latter. Every well regulated State has what is called its *Budget*, a yearly estimate of the income and expenditure. Every family should have its budget. The principal heads of expenditure will be house rent, taxes, food and articles of domestic use, clothing, education, charities, contingencies, and reserve fund. Each head should be carefully considered, and an allotment made accordingly.

2 *Keep an account of your Expenses* — Locke says, ‘Nothing is likelier to keep a man within a compass than having constantly before his eyes the state of his affairs in a regular course of accounts.’ Mark down every day what you spend.

Many poor men think that it is not needful for them to keep an exact account of their income and expenses. This is a great mistake. The poorer a man is, the more care he should take of every pice he receives.

3 *Pay Cash for all Purchases* — When a person has to lay down the money at once, he thinks twice whether the purchase is really needed. If you run up bills with a shopkeeper, you must go to him and take what he chooses to give. By paying cash, you can go where goods are cheapest and best, and may often get discount.

4 *Avoid unnecessary Expenses* — When you are

tempted to buy some article, do not ask, 'Can I afford it?' but, 'Can I do without it?' He who buys what he does not need, will need what he cannot buy

Marriage expenses should be very moderate. Not only will your own happiness be promoted, but you will be setting a good example to your countrymen

Of all expenditure that on intoxicating liquors and dancing girls is the worst

5 *Have a Savings Bank Account*—To enable people to place their money in safe keeping, where it will also bear interest, and be available at any time, the British Government has established Savings Banks in connexion with Post Offices, in different parts of the country. Any person can go freely and pay in small sums, from four annas and upwards, when he pleases. He will obtain a bank-book, in which these sums will be duly entered. No one but himself, or some person whom he has authorized, can draw the money. Government takes care of the deposits, and allows interest upon them. There is, therefore, no risk of being cheated by fraudulent borrowers. The money lodged can be withdrawn at any time. Government does not allow so much interest as needy debtors, but there are the great advantages that the loan is perfectly safe, and may be called in at any time

6 *Learn to say 'No'*—When you are inclined to buy anything which you cannot afford, say 'No'. When you are urged to squander your money on empty show, say 'No'. When vice of any kind allures you, boldly say 'No'. The only way of meeting temptations to idleness, to self-indulgence, to folly, to bad customs, is to answer them at once with an indignant 'No'. The first time may require an effort, but strength will grow with use

We should be careful about money, not to hoard it like misers, but to do good with it John Wesley gave three excellent rules about money

1. Get all you can
2. Save all you can.
3. Give all you can

Al-lot'-ment, allowance  
 Al-lures', tempts  
 Bud'-get, an estimate of income  
 and expenditure  
 Com'-pass, bounds  
 Con-tin' gen-cies, things which  
 may or may not happen  
 De-pos'-its, money placed in  
 banks, etc  
 Es'-ti-mate, reckon, consider

Fraud'-u-lent, cheating  
 In-dig'-nant, angry  
 In-tox'-i-cat-ing, making drunk  
 John Wes'-ley, a famous Chris-  
 tian minister  
 Locke, an English writer  
 Self-in-dul'-gence, seeking one's  
 own pleasure  
 Squan-der, spend foolishly

#### 46 THE TERRIBLE RED DWARF

ONCE upon a time, and not so very long ago either, there lived a little Red Dwarf

Now of all the dwarfs that ever did live, this certainly was the one that did the most harm, and that made the most noise about it. This was all the more wonderful because he was so ridiculously small he measured only a few inches in length

This wonderful little dwarf lived in a wonderful little cave. It was dark, low-arched, and strongly guarded. Then there were two ivory gates which shut him in fast, and outside there were two other gates that were made to fasten quite closely. There was no other in all that land that was so secured, and yet, in spite of all this, there was not another dwarf that it was so difficult to shut up. There was not a blacksmith living who could put a lock on that dwarf. They might lock up wild robbers and keep monstrous wild beasts in iron cages, but never a bolt or bar could keep in this little creature, so very different was he from any of his kindred. His



nearest neighbour dwelt in a cave that had not any gates at all, and was altogether so quiet and gentle that he was scarcely ever heard, except, occasionally, in his sleep, and then, of course, he was quite off his guard. Further up the mountain-side there dwelt two brothers who only let down a thin coverlid over their cave, this was enough for them, except that sometimes, when they had grown old and weak, they set up a pair of crystal gates for their protection. And round on either side of the mountain lived two other dwarfs, whose caves could not be shut up in any way—night and day their gates stood always open. So you see how much more the Red Dwarf was to be dreaded because he dwelt in so strong a home.

Now of all the strange things that I could tell you about this wonderful dwarf, perhaps the strangest was this—that he never went away from home. Sometimes, indeed, you might catch sight of him, peeping out of his ivory gates, but he would be in again before he could say a word.

But though the terrible Red Dwarf never roamed beyond the cave himself, he had hundreds of messengers whom he sent forth on his errands. In a moment he could send out an army of them. Now each of them wore an invisible coat, so that no one could see them, much less touch them. Many of these messengers were armed with tiny darts and poisoned arrows which wounded severely, and often left rankling, painful sores that were very long in healing.

At other times a band of robbers would creep forth from the cave, and waylay some unfortunate man, and rob him very quickly of all that he valued most in the world.

Such was this terrible Red Dwarf.

An old Book will tell us his name.

'The TONGUE is a little member, and boasteth great things. The tongue is a fire, a world of ini-

quity For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind but THE TONGUE can no man tame'

What are the Dwarf's arrows, causing rankling wounds? Sharp and bitter words Who are the robbers? Slanders taking away a man's good name

How can all this be stopped?

'Those things which proceed out of the mouth come forth from the *heart*' Nothing but a good *heart* can make good *tongue* Say therefore, 'Create in me a clean heart, O God'

But other help is also needed

'Set a watch, O Lord, before my mouth, keep the door of my lips'

You see how it is—a good heart and then a good tongue Let all who read this, offer these two prayers

### THE EVIL OF HARSH WORDS

The wound, a foeman's trenchant steel  
Inflicts, in time again will heal,  
The tree, a woodman's axe o'erthrows,  
Soon sprouts again, and freshly grows,  
But nevermore those wounds are closed  
Which harsh and cutting words have caused

*The Mahābhārata*

Cov'er lid, covering  
Crys'tal gates, spectacles  
Dwarf, one much below the  
common size  
In iq'-u'l ty, wickedness  
In-vis'-l ble, not able to be seen  
Low-arched, the round upper  
part of the mouth

Mon'-strous, shocking  
Rank'-ling, very painful  
Ri-dic'-u-lous-ly, laughably  
Roamed, wandered  
Ter'-ri-ble, causing great fear  
Trench'-ant, cutting, sharp  
Way-jay', lie in the way for

### 47 ABUSIVE SPEECH

THERE is, perhaps, no evil custom more common in this country than giving abuse. Many persons,

of all ranks, learned and unlearned, when some trifle angers them, begin to pour forth a torrent of filthy language, mingled with curses. Women sometimes make the whole neighbourhood ring with their loud, virulent, and obscene railings. Brute beasts and even lifeless objects share in such treatment.

A little consideration will show the folly and sin of abusive speech.

The motive is bad. The person who uses it imagines himself to be injured, and seeks to be revenged. A proverb says that 'An eye has no eyes.' The man who gives abuse does far more harm to himself than to his opponent. He is like a man who was angry with his face, and so cut off his nose.

He who gives abuse may expect to receive more in return. Each becomes angrier, and so the mutual vilifying goes on till both parties are out of breath. Who has been benefited? One threw filth, and now both are bespattered.

He who uses foul language teaches others to use it too. Bad example is more easily copied than good example. When we wish to teach children to do what is right, the greatest pains must be taken. But to use bad language, neither school nor teachers are needed, children soon learn it of their own accord.

Abusive speech often separates old friends. Persons to whom thousands of friendly words have been spoken, may forget them all, if one abusive epithet has been used, and become an enemy. It has, indeed, happened that persons bound by the closest ties, as father and son, brother and sister, have been thus so sundered as to refuse to come near each other.

It should also be remembered that giving abuse is a wicked act, forbidden by God, and deserves divine punishment.

Some may say that when they mention the name

of mother, sister, and the like, in their abuse, they mean no harm, but only use idle words. If such words mean no evil, what do they mean? Are such expressions used in kindness? In like manner an angry mother, although she utters a curse, does not really wish her son to fall down dead. But evil words, as well as evil deeds, are forbidden by God.

The two principal means of reforming this evil custom are the following —

1 Parents should never use abusive language themselves, and carefully guard against its use by their children and servants.

2 Its use should be strictly forbidden in schools. Teachers should also use their influence against it, and strive to enlist their scholars in uprooting this evil custom. Let the reader do what he can in this direction.

Persons should take care, not even in jest, to use abusive language. It may leave a sting behind, and cause open quarrels. Filthy jests may do as much mischief as anger.

‘A soft answer turneth away wrath, but grievous words stir up anger.’ If we speak kindly to an angry person who gives us abuse, very often he will be ashamed of his conduct, and a quarrel will be avoided.

## BAD WORDS

Angry words too oft are spoken  
In a rash and thoughtless hour,  
Brightest links of life are broken  
By their false and evil power

Angry words too oft are spoken  
Evil thoughts by them are stirred,  
Brightest links in life are broken  
By a single angry word

Filthy words, O, let them never  
 From the tongue unbridled slip,  
 May a watchful spirit ever  
 Check them ere they soil the lip

Ben' e-fit-ed, get good	Op-po'-nent, one against another
Be-spat'-tered, spotted over	Rail'-ings, abuse
with dirt	Re-venge'd, to do wrong in re-
Ep'-i-thet, a word expressing	turn
some quality	Sun'-dered, separated
Im-ag'-ines, thinks	Tor'-rent, rapid stream
Neigh'-bour-hood (na'-bur-hood),	Vil'-i-fy-ing, abusing
place near	Vir'-u-lent, bitter

## 48. STORY OF TWO NEIGHBOURS

### HOW TO AVOID QUARRELS

A MAN told the following story of himself and his neighbour —

'I once had a large number of hens I generally kept them shut up, but at last I thought I would let them run in the compound, after having clipped their wings so that they could not fly When I came home to dinner, one day, I learned that my next neighbour had been there, full of anger The hens had gone into his garden, upon which he had killed several of them, and thrown them over into my compound

'I was greatly enraged that he should have killed my beautiful hens, that I valued so much I determined at once to be revenged, to go to law with him, or in some way to get redress I sat down and ate my dinner as calmly as I could By the time I had finished my meal, I became more cool, and thought perhaps it was best not to fight with my neighbour about such a trifle, and thereby make him my bitter, lasting enemy I concluded to try another way, being sure that it would be better

'After dinner, I called at my neighbour's house

He was in his garden I went out, and found him in pursuit of one of my hens with a stick, trying to kill it I accosted him He turned on me, his face inflamed with wrath, and broke out in a great fury —

“You have injured me I will kill all your hens if I can get at them They have ruined my garden ”

“I am very sorry for it,” said I “I did not wish to injure you, and I now see that I have made a great mistake in letting out my hens I ask your forgiveness, and am willing to pay you six times the damage they have done you ”

The man was confounded He did not know what to think of it He looked up at the sky—then down at the ground—then at his neighbour—then at his stick—then at the poor hen he had been pursuing, and then he said—nothing

“Tell me now,” said I, “what is the damage, and I will pay you six-fold, and my hens shall trouble you no more I will leave it entirely to you to say what I shall do I cannot afford to lose the love and good-will of my neighbours, and to quarrel with them for hens or for anything else ”

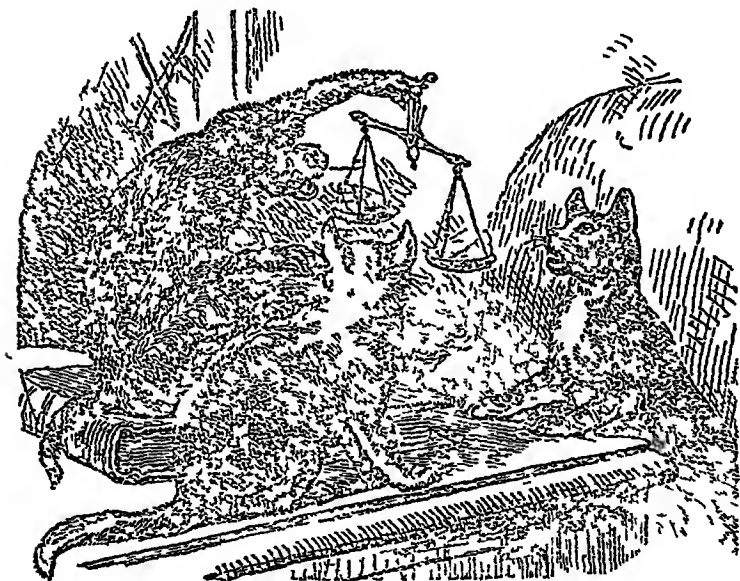
“*I am a great fool,*” said my neighbour “The damage is not worth talking about, and I have the most need to compensate you, and ask your forgiveness ”

When a dispute arises, the best plan is for the two parties to meet together and talk it over in a friendly manner Generally in a quarrel there are faults on both sides If one admits where he has been wrong, the other is much more likely to confess his error, and the dispute may be made up

Another way of settling quarrels is for a prudent friend of both parties to be asked to mediate. In former times, *panchayats*, five persons chosen by the parties themselves, decided disputes This was

an excellent plan. Now there is often a recourse to law-courts, causing endless delay, trouble, and expense. 'Fools make lawyers rich.' Some of the persons having the largest income in this country are lawyers, although there are others, almost starving who try to get a living by stirring up strife. Better suffer loss than go to law, but first try to get a friendly settlement.

A couple of hungry cats, having stolen some cheese, could not agree between themselves how to divide their booty, they therefore went to law, and a cunning monkey was to decide their cause.



THE MONKEY AND THE CATS

'Let us see,' said the judge (with as aich a look as could be), 'aye, aye, this slice truly outweighs the other,' and with that he bit off a large piece, in order, as he told them, to make a fair balance.

The other scale was now become too heavy, which

gave this upright judge a pretence to make free with a second mouthful

'Hold! hold!' cried the two cats, 'give each of us our share of what is left, and we will be content'

'If you are content,' said the monkey, 'justice is not the law, my friends, must have its course'

Upon this, he nibbled first one piece, and then the other, till the poor cats, seeing their cheese in a fair way to be all eaten up, most humbly begged him not to put himself to any further trouble, but to give them what still remained

'Ha! ha! ha! not so fast, I beseech you, good ladies,' said Pug, 'we owe justice to ourselves as well as to you, and what remains, is due to me as the lawyer' Upon this, he crammed the whole into his mouth at once, and very gravely broke up the court

Ac-cost'-ed, spoken to  
Com'-pen-sate, make up for  
Con clud'-ed, determined  
Con-found'-ed, did not know  
what to do  
Dam'-age, harm done  
In-flamed', red with anger

Me'-di-ate, go as a friend be-  
tween both parties  
Neigh'-bours, persons living  
near  
Nib bled, ate by little and little.  
Re dress', a setting right  
Set'-tle-ment, ending

## 49 HOW TO KILL AN ENEMY

'CHILDREN,' said a kind father to his little family, as he took a seat by the fire-side, and gathered them round him for a pleasant talk, 'Which is the best way to kill an enemy?'

'Why, shoot him, to be sure,' said one 'No, stab him,' said a second 'No, starve him,' said a third

'But I think,' said their father, 'I can show you a better way than this An enemy may be killed without taking from him his life, or shedding a single drop of his blood Let me tell you a story, to show how it may be done



'There was a farmer once, who was very cross surly, and a very disagreeable man, and every one who knew him disliked him. He was sure to make the most of whatever went wrong about him, and the poor offender always met with severe punishment. There was not a boy in all the neighbourhood who did not feel uncomfortable as he passed his gate, and the poor dog that barked at his geese, or the neighbour's rooster that crowed on his wall, was speedily visited either with the lash of his whip, or the shot from his gun. The very cat knew his footsteps, and slunk away from him in terror. He was a complete pest, as much so to himself as to those about him. Every day brought him some fresh trouble, and found him in continual "hot water", indeed, his very life was made up of broils.

'After a time, good Farmer Green came to live near him, and, as you may suppose, he was soon told the character of his not over-pleasant neighbour. 'Well,' says he, 'if he shows off on me, I'll *very soon kill him*.'

'This remark of Farmer Green's soon got afloat, and all sorts of things were said about it. He seemed the very last man to "kill" anyone, for his looks, and words, and actions, all told of a loving heart, which throbbed in his bosom, and directed his life. Nobody could think for a moment of his becoming a murderer. Mr Green's intention at length came to the ears of the ill-natured farmer, and you may be sure he was not at all pleased about it. Everything he could do to tease, annoy, and even injure Mr Green, was done, but, somehow or other, the man who was to "*kill*" this ugly-tempered farmer, took it all in good part, and spoke as calmly, and looked as kindly as ever.

'One day Mr Green sent to the wife of our surly friend a basket of nice plums, but her husband wouldn't let her have them. He told the person who

brought them, very gruffly, that it was only done to get some of his pears in return, and he was not going to give any of them away.

'At another time Mr Green's team of oxen stuck fast in a bog, and when he asked his neighbour for a little help, he told him, in a very rough way, that he had enough to do to mind his own business, and refused to help him

"Never mind," said Green to someone standing by, "*I'll kill him very soon, see if I don't*"

'Soon after this, the team of the ill-natured man was in the same plight that his neighbour's had been in. Mr Green saw it. He ran for his oxen and chains, and set off to the bog. He spoke kindly, offered his help, and began to render it, but what did he receive in reply? Why, a fierce look and an angry word. "I don't want your help! take your oxen away"

"No," said the other, "*I must help you, for the night is coming on, and what is bad enough by day is ten times worse in the dark*" Away pulled the oxen and the men, and soon all was set right again

'A strange feeling did he feel that evening—something which he had never felt before. And a strange look did his wife give him as he said, "*Peg, Farmer Green has killed me!*" He said he would, and he has done it"

'Yes, the "enemy" was "killed," without the loss of a single life, or shedding one drop of blood. He went in the morning to confess his ingratitude to his kind neighbour, and to ask his forgiveness, and the very man who had been noted for nothing but his wickedness, became the friend of all'

There is the greatest difference in the world between conquering by power, and conquering by kindness. The former is like building a dam across a stream of water. It may stop its flow for a little

while, but presently the dam will give way, and then the stream will rush on with more force and fury than ever. Conquering by kindness is like drying up the springs which feed the stream. Conquering by power is like chaining a lion, conquering by kindness keeps the lion from doing harm, by changing his nature, and turning him into a lamb.

‘To err is human, to forgive, divine’

#### FORGIVENESS

Forgive thy foe,—not that alone,  
His evil deeds with good repay,  
Fill those with joy who leave thee none,  
And kiss the hand upraised to slay

*From the Persian*

A-float', spread abroad	Of-fend'-er, one who makes
Dis-a-gree'-a-ble, not pleasant	angry
En'-e-my, one who hates another.	Pest, plague
Gruf'-fly, harshly	Plight (pite), case.
'Hot-water,' trouble	Roost' er, a cock
In grat'-i-tude, want of thank- fulness	Throbbled, beat

#### 50 SELFISHNESS

If I was asked what kind of young people are the most unhappy, what do you think my answer would be? The poor, or the sick, or the ugly, or the stupid? No, these may all be happy and useful. It is only the *selfish*, those that ‘seek their own,’ that are never satisfied. It would seem that the more people seek their own happiness, the less they get of it. No human being can be really happy who is not giving or trying to give happiness to others.

Here is a ‘recipe for making every day happy.’ If each of us were to follow it, there would soon be an end of our many listless, disagreeable, unhappy days.

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done, a trifle given to one who needs it, a kind word to the sorrowful, an obliging action, no matter how insignificant,—these things are enough to lighten our neighbour's burden, and increase his happiness, and so also to increase our own.

Teach your hearts to think, first, of others, and last of yourselves. Learn to give up your own pleasure, your own way, your own possessions, that you may know how much 'more blessed it is to give than to receive.' 'Look not every one on his own things, but every one also on the things of others.'

Listen to this beautiful little story, or fable, called 'The Selfish Pool, and what befell it.'

See that little fountain yonder in the distant mountain, shining like a thread of silver through the thick jungle, and sparkling like a diamond in its healthful activity. It is hurrying on, with twinkling feet, to bear its tribute to the river. See, it passes a stagnant pool, and the pool hails it.

'Whither away, master streamlet?' 'I am going to the river to bear this cup of water God has given me.' 'Ah, you are very foolish for that, you'll need it before the summer is over. We shall have a hot season this year, you will dry up then.' 'Well,' says the streamlet, 'If I am to die so soon, I had better work while the day lasts. If I am likely to lose this treasure from the heat, I had better do good with it while I have it.'

So on the streamlet went, blessing and rejoicing in its course. The pool smiled complacently at its own superior foresight, and husbanded all its resources, letting not a drop steal away. Soon the midsummer heat came down, and it fell upon the little stream. But the trees crowded to its brink, and threw out their sheltering branches over it on the day of adversity, for it brought refreshment and life to them,

and the birds sipped its silver tide and sang its praises, the flowers breathed their perfume upon its bosom, the beasts of the field loved to linger by its banks, the husbandman's eye always sparkled with joy as he looked upon the line of verdant beauty that marked its course through his fields and meadows, and so on it went, blessing and blessed of all

And where was the prudent pool? Alas, in its inglorious inactivity, it grew sickly and pestilential, the beasts of the field put their lips to it, but turned away without drinking, the breezes stooped and kissed it, but only caught infection in the contact, and carried fever through the neighbourhood, and at last, Heaven, in mercy to man, smote it with a hotter breath, and dried it up

But did not the little stream exhaust itself? O, no! God saw to that. It emptied its full cup into the river, and the river bore it to the sea, and the sea welcomed it, and the sun smiled upon the sea, and the sea sent up its incense to greet the sun, and the clouds caught the vapour, and the winds carried them away to the tops of the very hills which gave birth to the little fountain, and there poured down showers of grateful rain, which ran down into the earth, and found its way to feed the secret springs from which the fountain flowed. And thus God ordered that the fountain, which gave so freely and so fully, never ran dry, and that the more it gave forth to others, so also the more it received itself

Com-pla'-cent ly, pleased with  
itself

Hus'-band ed, took great care  
of

In'-cense, sweet spices burnt

In fec'-tion, a cause of sickness

In-sig-nif-i cant, small

Per'fume, sweet smell

Pes ti-len'-tial, causing sickness

Recipe (res'-i-pe), something to  
be taken, given by a doctor

Res o lu'-tion, something fixed  
in the mind

Re-sour'-ces, means here, water

Sel'-fish-ness, caring only for  
one's self

Stream'-let, a little stream or  
river

## 51 DOING GOOD

THIS may first be illustrated by the Parable of the Treasure Isle

Far away upon the ocean was a beautiful island, covered with verdure, and perfumed with flowers. Its fields were rich with grain, and its vineyards were loaded with grapes. It was filled with gardens, orchards, and pleasure grounds. Upon its shores were to be seen gold, and diamonds, and rubies, scattered in rich profusion. At this island a ship arrived one morning. Before the persons on board came on shore, they were told that they would be called back to proceed on their voyage.

Many who landed simply went along amusing themselves, admiring the flowers, and enjoying eating the fruits which were so abundant. Others went about the shore gathering up the treasures which lay at their feet. By and by all were called on board and had to leave the island. Those who had been merely taking their pleasure lamented their folly, while those who had gathered the gems on the shore rejoiced in wealth which would make them comfortable all their days.

The Treasure Isle is this world, we landed upon it at our birth, and the boat that takes us away is death. Persons who live only for the pleasures of this world are like those who simply amused themselves in the Treasure Isle. At death all such pleasures must be left behind. Doing good to others is like gathering gems. Such acts accompany the doers to another world, and will be a source of endless joy.

As already mentioned, the first step is to try to be good yourself. If you say one thing and do another, your words will be valueless. You will not find it easy to act as you should, you will often have to blame yourself for faults you have committed, but

persevere, asking your heavenly Father to strengthen you for duty. Thus, by degrees, you will grow wiser and better.

Try to make all around you happy, brighten every thing you can. You can gladden the hearts of your parents and teachers by your cheerful obedience, attention to your lessons, and general good conduct. Be kind to your brothers and sisters if you have any, and most of all to those younger than yourself. It is something even to dry the tears of a little child.

Seek to do good to your school-fellows and companions. Speak pleasantly to them, and be always ready to show them kindness. Help the little ones. Should quarrels take place, try to be a peacemaker. Encourage everything that is good, and try to prevent what is wrong.

Be especially kind to the poor and the sick. They have sore trials to bear, and you may do many little things for them that would be a comfort.

Never take pleasure in giving pain to the lower animals. Do not hurt even a fly. The same God who made you made them.

It is said of a great Teacher that He 'went about doing good.' Try to imitate His example.

### DOING GOOD

I may, if I have but a mind,  
Do good in many ways,  
Plenty to do the young may find,  
In these our busy days  
Sad would it be, though young and small,  
If I were of no use at all

One gentle word that I may speak,  
Or one kind, loving deed,  
May, though a tittle poor and weak,  
Prove like a tiny seed,  
And who can tell what good may spring  
From such a very little thing?

Then let me try, each day and hour,  
 To act upon this plan,  
 What little good is in my power,  
 To do it while I can  
 If to be useful thus I try,  
 I may do better by-and-by

Ac-com'-pan-y, go with  
 En-cour'-age, help forward  
 Il'-lus-trat-ed, explained

| Im'-i-tate, copy  
 | Or'-chards, fruit gardens  
 | Trea'-sure, riches

## 52 COMPANIONS AND FRIENDS

COMPANION originally meant a share of one's bread. It denotes a person with whom we often associate. Friend comes from a word meaning to love. A friend is one who loves us, and whom we love in return.

The influence of companions and friends is so strong as to be proverbial. 'Birds of a feather flock together,' 'A man is known by the company he keeps.'

The *Mahabharata* says

As cloth is tinged by any dye  
 In which it long time plunged may lie,  
 So those with whom he loves to live  
 To every man his colour give

If the good are our chosen friends, they will encourage us in whatever is right, and frown upon everything that is wrong. This will be a great support to virtue. On the other hand, if the wicked are our companions, they will ridicule us when we wish to obey conscience, and tempt us to follow their example. If we go among persons having small-pox, we are very liable to catch the disease. The risk is far greater of taking the infection of vice from wicked companions.

It will be seen from the foregoing remarks, how



important is the choice of companions. A few hints may be given on this point

No one who is immoral, whatever may be his talents, should be selected as a friend. Vice is like the drop of poison in milk, causing the whole to be thrown away. Neglect of this rule has been the ruin of untold millions.

Triflers should be shunned. There are some men who are not vicious, who are sprightly and entertaining, but who lack industry and moral earnestness. Idleness is very apt, in the end, to lead such persons into a downward course. Even if they should not go so far, their life can neither be happy nor useful. The influence of such men can be only injurious.

Our chosen friends should be amiable in disposition and sound in judgement. Solomon says, 'Make no friendship with an angry man.' He who is wanting in prudence, is altogether unfit to advise us in our difficulties. An old poet remarks

See if he be  
Friend to himself, who would be friend to thee

True friendship can subsist only between the virtuous. Such friendship will prove an unmingled blessing, and can never be broken. Our friends should be chosen, as far as possible, from persons of the same rank as ourselves. They can best sympathize with us, and aid us by their counsel.

Friends should be few and well selected. The human heart is not large enough to find room for many. We may have many acquaintances, but we can have only a few friends.

True happiness  
Consists not in a multitude of friends,  
But in their worth and choice

'Friendship has its *duties*. 'A man that hath friends must show himself friendly.' If we have no friends, it is not our misfortune, but our fault. It

shows that by our selfishness, or other bad qualities, we have not deserved them

Friends should sympathize with one another. They should be confiding, telling each other their joys and sorrows. Happiness will thus be increased, and grief will be lightened

Friends should be ready to assist one another. Kind offices ought never to be omitted, but they are especially called for in seasons of affliction 'A friend in need is a friend indeed' We should be the first at the bedside of a sick friend. While we should try to help our friends, we should never say for them what is false, or do for them anything that is dishonourable. If our friends do wrong, we should warn them in a friendly way. If they tell us of our faults, we should take it not only pleasantly but thankfully. This is one of the greatest services they can render us. Friends should encourage each other in well-doing. This is the most important office of friendship, and it should be shown more frequently in this way than in reproof

Earthly friends may change, one by one they will be removed by death. Seek to have God for your friend, and when others stand weeping around your dying bed, He will be with you

He is a genuine friend, who, free  
From every taint of jealousy,  
Regards with constant joy and pride  
Thy fortune's ever-rising tide,  
Whose heart again within him sinks,  
Whene'er of ills of thine he thinks  
The man whose sympathizing heart  
In all thy joys and woes takes part,  
Who, as his own misfortunes, treats  
Thy woes, reverses, wrongs, defeats,  
In him with perfect faith confide,  
As in a father, brother guide

*The Mahabharata*

## THE LOSS OF FRIENDS

Friend after friend departs,  
 Who hath not lost a friend?  
 There is no union here of hearts  
 That finds not here an end!  
 Were this frail world our final rest,  
 Living or dying none were blest

Beyond the flight of time,—  
 Beyond the reign of death,—  
 There surely is some blessed clime  
 Where life is not a breath,  
 Nor life's affections transient fire,  
 Whose sparks fly upwards and expue

There is a world above,  
 Where parting is unknown,  
 A long eternity of love,  
 Form'd for the good alone,  
 And faith beholds the dying here  
 Translated to that glorious sphere

Thus star by star declines,  
 Till all are past away,  
 As morning high and higher shines  
 To pure and perfect day  
 Nor sink those stars in empty night,  
 But hide themselves in heaven's own light

*J Montgomery*

Ac-quaint'-anc es, persons whom we know	Rid'-i-cule, mock
A'-mi a-ble, loving	Sol-o-mon, the wisest of kings
Con fi'-ding, trusting	Sym'-pa-thize, feel with us
Dif'-fi cul-ties, troubles	Taint, stain, spot
Jeal'-ous y, envy	Transient (tran'-shent), soon passing away
Mul'-ti-tude, great number	Trans-lat'-ed, taken to
Pro ver'-bi al, used as a com- mon saying	Un-min'-gled, not mixed
Re-proof', blame	Vi'-ci-ous, immoral, wicked.

## 53. THE BROTHERHOOD OF MAN

BROTHERS, strictly speaking, are sons of the same parents. In a wider sense the word brothers, or brethren, is applied to persons closely united in some way, as by religion or profession. In its widest sense, it denotes the whole human race, and it is thus understood in the following remarks.

A father is one from whom his son derives his existence. In like manner, God is our Father in heaven, because He gave us being. A father supplies all the wants of his child. In this sense also God is our Father. We live upon His earth, His sun shines upon us, everything we have comes from Him.

Sons of the same father are brothers. As all men have the same Father in heaven, all are brothers. 'Have we not all one Father, hath not one God created us?' An English poet says

Children we are all  
Of one Great Father, in whatever clime  
His providence hath cast the seed of life,  
All tongues, all colours

The differences in colour and features have been produced by the influence of climate, mode of living, and descent. Scientific men hold that all dogs have a common origin. Some are very small, others very large, they differ in colour as well as in size. They are far more unlike each other than any races of men. Shakespeare makes Shylock say

I am a Jew. hath not a Jew eyes? hath not a Jew hands? organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, cooled and warmed by the same winter and summer as a Christian is? If you prick us, do we not bleed? if you tickle us do we not laugh? if you poison us, do we not die?

The Panchatantra says

Small souls inquire, 'Belongs this man  
To our own race, or class, or clan?'

But larger-hearted men embrace  
As brothers all the human race

A horse and an ass may procreate, but the mule that is born is barren. It is not so with the different races of men: all may intermarry and have children, which will have descendants like any others.

All men alike may learn to know and love God their Father in heaven. Some races, it is true, through centuries of ignorance, have become very degraded, but through education and true religion they may be gradually elevated.

The lower animals cannot be taught about God, which shows that there is a great gulf between them and human beings.

Our duties to the great Brotherhood of Man are somewhat like those of the brothers of a family to each other. They have been summed up in *love*.

We should treat all with justice and kindness. No insulting language should be used to any. We should be especially kind to the poor who have to toil hard and perform disagreeable duties. We should sympathize with them in their joys and sorrows. When sick or afflicted, we should seek to comfort them. We should strive to encourage them in well-doing, while we ought also to warn them against any wrong course of conduct.

We should pray not only for ourselves, our relatives, and nation, but for the whole race—even for our enemies.

Cen'-tu-ries, hundreds of years  
De-rives', draws from  
Di-men'-sions, sizes, the human  
body  
El'-e-vat-ed, raised  
Gulf, a great depth  
In-sult'-ing, abusive  
Pro'-cre-ate, bring forth young.  
Pro-fes'-sion, employment,

Sci-en-tif-ic, learned in the  
sciences  
Shake-speare, the greatest Eng-  
lish poet  
Shy'lock, a Jew in Shake-  
speare's play of the Merchant  
of Venice  
Tick'-le, touch lightly, causing  
to laugh,

## 54 WHO IS MY NEIGHBOUR?

THIS question was asked by a person who wished to know to whom he was bound to show kindness

Thy neighbour ? It is he whom thou  
Hast power to aid or bless ,  
Whose aching heart and burning brow  
Thy soothing hand may press

Thy neighbour ? 'Tis the fainting poor,  
Whose eyes with want is dim ,  
Whom hunger sends from door to door  
Go thou and succour him

Thy neighbour ? 'Tis that weary man,  
Whose years are at their brim,  
Bent low with sickness, cares, and pain  
Go thou and comfort him

Thy neighbour ? 'Tis the heart bereft  
Of every earthly gem ,  
Widow and orphan, helpless left .  
Go thou and shelter them

Whene'er thou meet'st a human form  
Less favour'd than thine own,  
Remember 'tis thy neighbour worm,  
Thy brother or thy son

Oh ! pass not, pass not heedless by ,  
Perhaps thou canst redeem  
One breaking heart from misery  
Go, share thy lot with him

Brim, the upper edge of a vessel, end. Succour, help		Worm, man compared to a worm.
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## 55. FEMALE EDUCATION

THE condition of women is a good test of the civilization of a country Among barbarous nations, woman is generally a mere drudge. The husband lives in idleness, while the wife toils to

support the family The other extreme is in highly civilized countries, where women are properly educated, and treated with respect

Women in India occupy a middle position They are, in general, well fed, better clothed than the men, and as liberally supplied with jewels as the circumstances of their husbands permit As a class, they have, in their own opinion, nothing to complain of, and they are perfectly satisfied This, however, arises from their ignorance

Ability to learn to read is one great distinction between human beings and brutes The wisest dog cannot be taught a single letter, while every child a few years old, unless an idiot, can be taught to read fluently Persons unable to read are, so far, reduced to the condition of brutes

The objection is made that women, though taught to read and write, cannot obtain employment But ability to earn money is not the sole benefit of education Woman may profit much by it, although she may not gain even a pice One of the greatest blessings a man can possess is to have children properly brought up If badly trained, they will embitter his whole life, if affectionate and well behaved, they will prove his chief earthly joy Now it is upon mothers that the training of children mainly depends Their fathers are generally absent the whole day, and see little of their children 'Just as the twig is bent, the tree is inclined' The direction given in childhood affects a person's character for life

The blind cannot lead the blind An ignorant mother cannot impart knowledge to her children fitted to awaken their minds This hinders their progress at school An educated mother would take an interest in their lessons, and encourage them in their studies.

There can be no rational conversation between an educated husband and an illiterate wife Full of childish whims and fancies, she is no intelligent

companion, able to comfort him in sorrow, and to counsel him in trouble

The ignorance of women affects their husbands in various ways besides the above. Good appointments may be offered in other parts of the country, but the wives are afraid to go, supposing that all sorts of evil will happen. A husband may be poor or he may wish to invest his money in a more fruitful manner, but nothing will satisfy his ignorant wife unless she gets the same number of jewels as her sister who is married to a rich man. Petty cares and grievances occupy the attention of an uneducated woman, not only useless, but which often sow discord in families.

Some fear that women would not attend to domestic duties if they were educated. On the contrary, they would learn such good habits, that their houses would exhibit an order, neatness, and comfort vainly looked for from the ignorant.

The women themselves, in many cases, do not desire to learn. The idea has been fostered that for a woman to learn to read would cause the death of her husband and make her a widow.

But it is the indifference of the men that is the chief cause of this want of desire on the part of the women.

The homes of India can never be truly happy, the people can never be enlightened, till the mothers have been taught to read. If you have any sisters old enough, try to get them to come to school. Should this be impossible, get books for them, and give them a lesson *everyday* till they can read well. Husbands should teach their wives, if necessary. The little trouble which this rule gives will be amply rewarded.

Early marriages are a great hindrance to female education. On this account girls are taken away from school when they could learn most. This



hurtful custom should be given up But, in any case, studies should be continued

'By educating a boy you get an educated individual, but by educating a gull you get an educated family'—*Paul Bert*

Af-fec'-tion ate, loving  
 Bar'-bar-ous, wild, savage  
 Dis'-cord, disagreement  
 Drudge, one working like a slave  
 Em-bit'-ter, make bitter  
 En-light'-ened, educated and  
     wise  
 Ex-hib'-it, show

Fos'-tered, encouraged.  
 Id'-iot, a person without sense  
 In-dif'-fer-ence, carelessness  
 Lib'-er-al-ty, freely  
 Paul Bert, a noted Frenchman  
 Ra'-tion-al sensible, reasonable  
 Whims, foolish thoughts

## 56. JOHN POUNDS

### THE COBBLER WHO KEPT SCHOOL

DID you ever hear of John Pounds? Probably not, and yet he was one of the world's benefactors He was born in 1776, at Portsmouth, England

In early life he learned the trade of a shipwright, but was so injured by a fall that he had to abandon this He then mastered the art of mending shoes, and hired a little room in a weather-beaten tenement, where for a while he lived alone, except for his birds He loved birds dearly, and always had a number of them flying about his room, perching on his shoulder, or feeding from his hand

In course of time a little cripple boy, his nephew, came to live with Uncle John and the linnets and sparrows The poor child had not the use of his feet, which overlapped each other, and turned inward The kind uncle did not rest until he had gradually untwisted the feet, strengthening them by an apparatus of old shoes and leather, and finally taught them to walk

Then he thought how much more pleasantly the time would pass for the boy if he knew how to read and write, and so he began to instruct him Pres-



ently it occurred to him that he could teach a class as easily as he could manage one pupil. So he invited some of the neighbouring children in, and, as the years went on, this singular picture might be seen—

In the centre of the little shop, six feet wide and about eighteen feet long, the lame cobbler, with his jolly face and twinkling eyes, would be seated, his last or lapstone on his knee, and his hands busily plying the needle and thread. All round him would be faces. Dark eyes, blue eyes, brown eyes, would shine from every corner, and the hum of young voices and the tapping of slate pencils were mingled with the singing of the birds, which enjoyed the buzz of the school.

Some of the pupils sat on the steps of the narrow stairway which led up to the loft which was John's bedroom. Others were on boxes or blocks of wood,

and some sat contentedly on the floor. They learned to read, write and cipher as far as the rule of three, and, besides, they learned good morals, for much homely wisdom fell from the cobbler's lips.

Hundreds of other boys who had no other chance—for he gathered his scholars from the poorest of the poor—learned all they knew of books from this humble teacher. His happiest days were when some sun-burned sailor or soldier would stop in his doorway perhaps, with a parrot or a monkey in his arms, saying, 'Why, master, dear, you surely have not forgotten me, I hope?'

At the age of seventy-two, on January 1, 1839, he suddenly died, while looking with delight at a sketch of his school which had just been made by an artist. For many days the children of the place were inconsolable, and by twos and threes they came and stood by the closed door, and, not finding their friend, went away sorrowful.

All people may be useful if they will only try

A-ban'-don, give up	Last, a wooden shape of the foot
Ap-par-a'-tus, means for some end	Oc-curred', came into the mind
Art'-ist, painter	O-ver-lapped', one over the other
Cob' bler, a mender of shoes	Ports'-mouth, a sea-port town in the south of England
Crip'-ple, lame person	Ship'-wright a builder of ships
In con sol'-a-ble, not able to be comforted	Sing'-u-lar, strange
Joi'-ly, very happy	Ten -e-ment, house
Lap'-stone, a stone used by shoe-makers	Weath'-er-beat-en, beaten by the wind and rain

## 57 CHARITY, FALSE AND TRUE ,

PITY for the poor and distressed is a noble feeling which ought to be carefully cherished. We should sympathize with all who are in trouble and try to relieve them.

The people of this country are very charitable ;

but then charity is often misdirected, encouraging idleness and vice. India has been called the 'Land of Charity,' but it is also the 'Land of Beggars.'

Some of the differences between false and true charity will be pointed out.

#### FALSE CHARITY

1 *Charity, for the praise of men, is false charity* — Hindu books say that the merit of almsgiving vanishes, if it is mentioned that the deed is done.

2 *False charity gives to the undeserving and neglects the deserving* — The strongest beggars, who visit most houses, bawl the loudest, and are most obstinate, get the largest share of alms, while the sick, the infirm, and the old, get least.

3 *False charity promotes idleness and discourages industry* — The love of laziness is natural to human beings. They are unwilling to work if they can get others to labour for them. Taking advantage of the charitable disposition of the Hindus, there are lakhs of men who have chosen to subsist by begging from door to door.

On certain days alms are distributed by some, to whom beggars resort. In this way and through ordinary begging, great numbers contrive to subsist fairly well without labour.

4 *False charity encourages vice* — When people are busy with their work, they have no time to think of evil things. When they have nothing to do, they are tempted to wickedness. There is a well known proof of the wickedness of many Indian beggars. They abuse and curse those who refuse them alms. Ignorant, superstitious people, especially women, are thus tempted to give them. If they were good people, they would go away quietly, when aid was withheld.

It will readily be allowed, that if alms were given to thieves, enabling them to spend their whole time

in robbery, no merit would accrue to the giver To support men in idleness and vice, is an act much of the same character

### TRUE CHARITY

1 *True charity gives from love—not for the praise of men*

2 *True charity gives to the most deserving objects*—Such are the blind, the aged poor, widows and orphans, the sick and lepers

3 *True charity promotes industry, discouraging idleness and vice*—It is of little use to tell a lazy able-bodied man that he should work for his living He requires a stronger motive If a man, able to work, refuses to work, neither should he eat It is no real kindness to the man to support him in idleness, while it is a wrong to society Such men would be obliged to work if people were not foolish enough to give them alms If they will not work, they deserve to starve

Persons who are unable to support themselves *wholly* should be assisted *only so far as* they are thus unable Because a man cannot do *enough* to support himself, there is no reason why he should do *nothing*

Those who are unable to do anything, should have everything done for them which their condition requires Such are young orphans, the sick, the disabled, and the aged

In the principal cities of India Europeans have established Friend-in-Need Societies, by which relief is given only after due inquiry In some cases also workshops have been established to enable persons to earn their living These are solely for Europeans and Eurasians There ought to be similar societies for Indians Educated Indians might do much to secure their establishment, and to have them wisely managed

Industrial schools for poor children, hospitals, and dispensaries are excellent forms of charity

The object of this lesson is not to discourage the charity of the Hindus, but to seek to guide it aright While it does some good at present, it also does a good deal of harm Wisely directed, it would cover the land with industrial schools and hospitals, relieving misery, discouraging idleness, and training the people to industrious virtuous habits

Char'-ac ter, kind, sort  
 Char -i ty, giving to the poor  
 Cher -ished, encouraged  
 Con-di'-tion, state  
 Dis-a'-bled, not able  
 Dis-pens -a-ries, places where  
 medicine is given to the poor  
 Dis-tressed', in trouble

Es-tab'-lished, set up  
 Mis di-rect'-ed, wrongly guided  
 Mo'-tive, that which moves the  
 will  
 Obs'-tin-ate, unyielding, stub-  
 born  
 Van'-ish es, goes out of sight

## 58 JOHN HOWARD

### THE PRISONER'S FRIEND

JOHN HOWARD, an English gentleman of fortune, is famous for the exertions he made to lessen human suffering On a voyage to Lisbon, when a young man, he was taken by the French, and thrown into a wretched dungeon, where he and his companions had to lie for several nights on a stone floor, and were nearly starved The hardships, which he suffered and saw others suffering on this occasion, made a great impression on his mind, and when he returned to his country, he so exerted himself with the British Government that a complaint was made, and the French were induced to treat English prisoners with more humanity

For some years afterwards he lived on his estate near Bedford, in England, diffusing happiness all around him He settled a number of worthy and

industrious persons in little cottages on his grounds, and watched over their comfort with the greatest care. He built schools, where children were taught to read gratuitously, and he distributed a large portion of his income in charity, living for his own part on a very moderate sum.

At length, about the year 1778, his attention was called to the state of the jails in his native country. He found them to be, as jails then were everywhere, dens of misery, where health was lost, and vice rather encouraged than punished. By great exertions he was able to effect some improvement in the prisons near his own residence. In time, he visited every large prison in England, and many of those in Scotland and Ireland. Being able to describe their condition to persons in authority, he caused laws to be made for improving the condition of prisons in England.

Having thus done some good in his own country, he resolved to extend his benevolent exertions abroad. He visited one after another the prisons of every country in Europe, ascertaining their condition, and exerting himself with the various governments to get them improved. Everywhere he lived frugally, and devoted his superfluous fortune to the relief of the miserable. From time to time, in the course of his travels, he published his observations, with suggestions for a better system of prison discipline, and by these means, as well as by the interest felt in his own singular benevolence, he so effectually fixed public attention on the subject, that much improvement was the consequence.

Howard had heard much of miseries which the plague produced at all the ports along the Mediterranean. At each of these there was a kind of hospital, called the *lazaretto*, where the whole of the individuals landing from a vessel, which comes from an infected place, are kept confined for a considerable

time to make sure that they are quite free of the disease. Of these *lazarettos*, which were as horrible places as the worst prisons, and probably occasioned more sickness and mortality than they prevent, Howard resolved to make a personal examination. He set out in 1785, without a servant, for he did not think himself at liberty to expose any life but his own. He took his way by the south of France, through Italy to Malta, Zante, Smyrna, and Constantinople. From the latter capital he returned to Smyrna, where he knew the plague then to prevail, for the purpose of going to Venice with a foul bill of health, that he might be subjected to the rigour of a quarantine in the *lazaretto*, and thus have a personal experience of its rules. At Venice, he went with the greatest cheerfulness into the *lazaretto*, and there remained, as usual, for forty days, thus deliberately exposing his life for the good of his fellow-creatures.

Such conduct could not fail to procure him universal esteem. The Emperor of Germany so much admired his heroic benevolence, that when Howard returned through Vienna, the Emperor requested an interview with him, and commenced a subscription in order to erect a statue of him in a public part of the city. The design to honour Howard in this way was afterwards abandoned, at the express request of the philanthropist, who was as modest as he was good.

In the summer of 1789, Howard set out on his last tour. He went through Germany to St Petersburg and Moscow. The prisons and hospitals were everywhere thrown open to him; as to one who had acquired a censorship over those abodes of the unfortunate in every part of the civilized world. He then travelled to the new Russian settlement on the Black Sea, and established himself at Cherson, where a malignant fever prevailed. A young lady, who had



caught the infection, desired a visit from Howard, who, she thought, might be able to cure her. Ever alive to the call of the distressed, he went to administer to her relief. He caught the infection, probably from her, and became one of its victims. He was buried in the neighbourhood of Cherson, and here, some years after, the Emperor Alexander caused a monument to be erected to his memory.

A-ban'-doned, given up  
 Ad-min'-is-ter, assist  
 As cer-tain'-ing, finding out  
 Be-nev'-o-lent, kind  
 Cen'-sor-ship, right to blame for  
 wrong-doing  
 Cher'-son, a town in South Rus-  
 sia  
 Con stan-tin-o'-ple, the capital  
 of Turkey  
 De-lib'-er-ate-ly, after full  
 thought  
 Dif-fus'-ing, spreading  
 Dis-ci-pline, management  
 Dun'-geon, a close, dark prison  
 Ex-er'-tions, labours  
 Gra-tu'-i-tous-ly, freely  
 Hu-man'-i-ty, kindness  
 Impres'-sion, mark  
 Laz-ar-et'-to, a building for per-  
 sons with sickness like the  
 small-pox.

Ma-lig'-nant, very dangerous  
 Mal'-ta, Zan'-te, islands in the  
 Mediterranean  
 Med-i-ter-ra'-ne-an, a large sea  
 between Europe and Africa  
 Ob-ser-va'-tions, things seen  
 Phil-an'-thro-pist, a lover of  
 man  
 Ports, sea ports  
 Quar'-an-tine (kwar'-an-teen),  
 the time persons supposed to  
 have plague, etc., are kept  
 apart  
 Res'-i-dence, place where one  
 lives  
 Smyr'-na, a city in the west of  
 Asia Minor  
 Sug-ges'-tions, hints  
 Su-per'-flu-ous, more than  
 enough  
 Ven'-ice, a city in Italy

## 59. FLORENCE NIGHTINGALE

### THE FRIEND OF THE SICK

Most people live only for themselves, heedless of the sickness and sorrow that may surround them, but there are a few who imitate Him who 'went about doing good.' Among the latter may be specially mentioned the subject of this lesson.

Florence Nightingale was born in 1820, in the beautiful Italian city whose name she bears. Her

parents were wealthy, having large estates in England. Her father superintended her studies in classics and mathematics, she acquired several modern languages, and became a proficient in music. Even as a child she was strongly moved on behalf of the suffering. When she became a little older, she relieved the poor, visited the sick, and spoke words of comfort to the dying. If any one met with an accident in the mines or quarries, her hands were the first to offer help.

At the age of twenty-one Miss Nightingale succeeded to a large fortune. She might have lived at her ease, enjoying every pleasure of the world, she might have accepted fitting offers of marriage, but she chose to devote her life to benevolent labours. She spent her time and money in assisting the distressed. She travelled all over Europe that she might learn the best modes of nursing the sick and surgical dressing. She attended for some months an institution for the training of nurses, and fearlessly went into fever-stricken places, and haunts in which cholera raged.

In 1854 the British Government declared war against Russia, and an army of 25,000 men sailed for the Crimea. Soon the hospitals were filled with the sick and wounded, there were four miles of beds. Nurses were asked to go out to attend them. Miss Nightingale responded to the appeal, and started with forty-two nurses, some of whom were ladies of high position. The sights and sounds that met them were heart-rending. There were wounds of every horrible kind, disease in all its terrible variety, the heavy moanings of sufferers and the cry of delirium. When all the medical officers had retired for the night, Miss Nightingale might be observed alone, with a little lamp in her hand, making her rounds to see that none were neglected. The soldiers were so pleased with her that they said even her shadow

falling upon them did them good. Sometimes she went about for twenty hours at a stretch. In addition, she wrote letters for the sick, forwarded the savings of the men to their families, and took charge of bequests from the dying. She had a severe attack of fever, but she refused to leave her post, and remained for nearly two years till the war was over.

The Queen of England sent Miss Nightingale a beautiful diamond brooch, and the Sultan of Turkey presented her with a costly diamond bracelet. A great meeting was held in London to welcome her home, and a sum equal to five lakhs of rupees was collected for the 'Nightingale Testimonial Fund'. At her request, this money was devoted to the establishment and maintenance of an institution for the training of nurses.

Miss Nightingale wrote some valuable books on taking care of the sick. The first and most important thing recommended is to give them pure air. Cleanliness has the second place. Advice is next given about clothing, sleep, food, etc. During the Indian Mutiny there were many deaths from sickness among the European soldiers. Miss Nightingale wrote a valuable paper, showing how their health might be improved. Her good-will was not confined to her own countrymen. She sought also the welfare of the people of India, urging Government to take measures which would render the towns and villages much more healthy. Millions will benefit from Miss Nightingale's efforts who never heard her name. She has likewise taken a warm interest in the improvement of Indian agriculture, and in the promotion of female education.

It is a blessed thing to have some unselfish work to do in the world. Few can be as useful as Miss Nightingale, but all, if they try, can find many ways of doing good to those around them.

*Lady Dufferin Hospitals in India* —The Maharani

of Panna suffered very much from a painful disease, of which she was cured by a European lady doctor. She sent a message to the Queen Empress, telling how much the women of India suffered when they were sick, and begged that means might be taken for their relief. When Lady Dufferin went out to India in 1884 with Lord Dufferin, the Queen Empress asked her to devise some remedy. After her arrival in India, an Association was formed to train women as doctors and nurses, to establish hospitals for women and children, and to supply trained female nurses. Lady Dufferin took up the work warmly, and much good has been the result.

Ap-peal', call for help  
 As-so-ci-a'-tion, society  
 Be-quest', things left by will  
 Cri-me'-a, a province in the  
     south of Russia  
 De-lir'-i-um, wandering in mind,  
     like one mad  
 Main'-ten-ance, support  
 Moan'-ings, low sounds of pain

Pan'-na, a Native State in the  
     North of India  
 Re-spond'-ed, answered  
 Sup-er-in-tend'-ed, watched  
     over  
 Sur'-gi-cal, belonging to healing  
     wounds  
 Tes-ti-mo-ni-al, bearing wit-  
     ness

## 60 MISS NIGHTINGALE VISITING THE SICK

WHENE'ER a noble deed is wrought,  
 Whene'er is spoke a noble thought,  
     Our hearts in glad surprise  
     To higher levels rise

The tidal wave of deeper souls  
 Into our inmost being rolls,  
     And lifts us unawares  
     Out of all meaner cares.

Honour to those whose words or deed  
 Thus help us in our daily need,  
     And by their overflow  
     Raise us from what is low !

Thus thought I, as by night I read  
Of the great army of the dead,  
    The trenches cold and damp,  
    The starved and frozen camp,—

The wounded from the battle-plain,  
In dreary hospitals of pain,  
    The cheerless corridors,  
    The cold and stony floors

Lo ! in that house of misery  
A lady with a lamp I see  
    Pass through the glimmering gloom,  
    And flit from room to room

And slow, as in a dream of bliss,  
The speechless sufferer turns to kiss  
    Her shadow, as it falls  
    Upon the darkening walls

As if a door in heaven should be  
Opened and then closed suddenly,  
    The vision came and went,  
    The light shone and was spent

On England's annals, through the long  
Hereafter of her speech and song,  
    That light its rays shall cast  
    From portals of the past

A lady with a lamp shall stand  
In the great history of the land,  
    A noble type of good,  
    Heroic womanhood

Not even shall be wanting here  
The palm, the lily, and the spear,  
    The symbols that of yore  
    Saint Filomena bore.

*Longfellow.*

An'-nals, history.	Sym-bols, signs, emblems
Cor'-ri dors, passage-ways	Ti'-dal wave, influence like the
Fil-o-me'-na, a Roman Catholic	tide rising
saint	Trench'-es, ditches
Flit, move lightly	Un' a-ware, without thought
Glim'-mer-ing, shining faintly	Yoie, old
Port'-als, gates	

## 61 MAHARANI SURNOMAYI, C I

### THE BENEVOLENT LADY

MAHARANI SURNOMAYI was born in A.D 1827, in the district of Burdwan, and was married in 1838. The family to which she was united was founded by Dewan Kissen Kant Nundi, who rose to power and wealth through the great service he had rendered to Warren Hastings at a most critical period of his career. Rajah Kissen Nath Roy Bahadur, one of his descendants, was the husband of the Maharani. He died in 1844 by his own hand. On his death the late East India Company took possession of his estates under a will which he had previously executed. The widow filed a suit in the Supreme Court, and as it was proved that her late husband was of unsound mind when he made the will, the estates were restored to her in 1847.

When the Maharani came into the possession of her vast estates, scattered over ten districts, in Bengal and the North-West Provinces, she found them deeply in debt from mismanagement. Selecting a wise Dewan, she not only succeeded in liquidating the debts, but obtained from them a princely income. This she resolved to spend, not upon herself, but in doing good. She is a typical Hindulady. Though not educated in the literature and science of the West, she has, what is far better, that benevolent spirit that delights to feed the hungry, clothe the naked, relieve the sick, help the poor student, and promote education.

Her magnificent income was employed in improving the condition of her estates, in bettering the condition of her numerous tenants, and in liberally assisting in the promotion of every object fitted to mitigate the sufferings and to promote the benefit of the people of India, without distinction of race or creed

The Maharani's charity at first was indiscriminate, encouraging idleness and vice. She afterwards learned caution in entertaining applications for her help, but was as liberal as ever towards deserving objects. Some of her charitable gifts may be mentioned.

In 1876 a storm wave swept over a part of Eastern Bengal, causing great loss of life. Money was sent to relieve the suffering. She gave upwards of a lakh of rupees for famine relief in Bengal, besides contributing to the Madras Famine Fund. Hospitals and dispensaries, schools and colleges in different parts of the country benefited from her liberality. Her charities, many years ago, exceeded five lakhs of rupees.

So conspicuous had been her benevolence, that in 1871 Government conferred on her the title of 'Maharani'. In 1875, Government promised that the title of 'Maharaja' would be bestowed on any one she named as her heir and successor. In 1878 she was appointed a member of the Imperial Order of the Crown of India, being the only Indian Lady who was singled out for this high distinction. At a *darbar* held to deliver the insignia of the Order, the Commissioner thus addressed the Maharani in the name of the Government of India.

'Your appointment to the Order is in recognition of the public spirit as well as of the munificent charity you have at all times and in so many ways displayed. It would not be difficult for me to recount the doings of your past years, which have, with them that followed, made your life one long act of charity. It is not so much the amount of your

charity, large as it undoubtedly is, as the manner in which it has been given, that makes it conspicuous. You have not been content to wait till you were asked to give, but have taken steps to ensure worthy objects for assistance being brought to your notice, and have given liberally, hoping for nothing in return. Your charity has been such as springs from a simple unostentatious desire to do good, when the left hand knoweth not what the right hand doeth. May many be raised up having the like charitable spirit, though they may not have wealth!

Burd'-wan, a district in Bengal  
 Con-spic'-u-ous, clearly seen  
 En-ter-tain'-ing, receiving  
 In-dis-crim'-in-ate, without con-  
 sideration  
 In-sig'-ni-a, signs, marks  
 Liq'-ui-dat-ing, paying  
 Mag-nif'-i-cent, very large  
 Mit'-i-gate, lessen

Mu-nif'-i-cent, giving very freely  
 Rec-og-ni'-tion, acknowlegement  
 Typ'-i-cal, serving as an example  
 Un-os-ten-ta'-tious, not seeking  
 to be known  
 War'-ren Hast'-ings, the first  
 Governor-General of India

## 62 THOMAS CLARKSON

### THE FRIEND OF THE SLAVE

PREVIOUSLY to the year 1785, scarcely any one had publicly questioned the propriety of keeping slaves in the West Indies, or of annually adding thousands to their number by importations of negroes from Africa. In that year the master of Magdalen College, Cambridge, gave out amongst the students as a subject for one of the University prizes, the question, 'Is it right to make slaves of others against their will?' Thomas Clarkson, one of the students, took pains to acquire information on the subject, and his essay gained the prize. The day after reading it in public, he set out on horseback for London. His essay occupied all his thoughts. As he journeyed on, he became at times seriously affected. At length, stopping his horse, he sat down by the wayside. He tried to persuade himself that the contents of



the essay were not true, but the authorities were such as to make this seem impossible. Allowing, then, that such cruelties were perpetrated by Britons upon the poor Africans, he could not help feeling that it was an imperative duty in some one to undertake the task of awakening public feeling to a just sense of the case. He reached London in a state of great agitation. Soon afterwards, he published his essay, which attracted much attention. Still he saw that something else was necessary. The publication of an essay was not sufficient of itself to put an end to the slave trade. He became convinced that it was necessary that some one should entirely devote himself to this object. The question then was, Was he himself called upon to do it? His own peace of mind required that he should give a final answer to the question. To do this he retired frequently into solitude. The result was, that, after the most mature deliberation, he resolved to devote his whole life, should it be necessary, to the cause.

Mr Clarkson originated a Society for the abolition of the slave-trade, and many influential men became members of it. By holding meetings, and by publishing descriptions of slavery, and arguments against it, this Society soon roused the indignation of a large portion of the public against the trade. Mr Clarkson, as Secretary, was the person on whom most of the trouble fell. For six years he laboured so hard at his duties, that at length his constitution seemed about to give way, his hearing, voice, and memory were nearly gone, and he was obliged, for the sake of life, to relax his exertions. Eight years after, finding his health restored, he returned to his generous labours. In the course of these, he suffered great reproach from all who had an interest in slavery, and his life was on more than one occasion exposed to danger. He nevertheless persevered, till, in 1807, an Act of Parliament was passed for abolishing the

slave-trade—an event, to have foretold which twenty years before, would have caused any one to be set down as a visionary

The example of Britain was followed in a few years by most other European Governments, and in 1834, slavery itself was extinguished in the British dominions, at the expense of twenty millions of pounds sterling. All of these great results, by which so much human misery is spared, may be traced to the benevolence of one man, who, through mere love of his fellow-creatures, and a strong sense of justice, devoted himself to a task from which all ordinary minds would have shrunk.

Slavery existed in India from the earliest times. Last century it was abolished by the British Government.

### NOBLE LIVES

There are hearts which never falter  
In the battle for the right,  
There are ranks which never alter,  
Watching through the darkest night  
And the agony of sharing  
In the fiercest of the strife  
Only gives a noble daring—  
Only makes a grander life

There are those who never weary,  
Bearing suffering and wrong,  
Though the way is long and dreary,  
It is vocal with their song,  
While their spirits in God's furnace,  
Bending to His gracious will,  
Are fashioned in a purer mould  
By His loving, matchless skill

There are those whose loving mission  
'Tis to bind the bleeding heart,  
And to teach the calm submission  
Where pain and sorrow smart

They are angels, bearing to us  
 Love's rich ministry of peace,  
 While the night is nearing to us,  
 And life's bitter trials cease

A-bo-li'tion, putting an end to  
 Ag-i-ta'tion, strong motion of  
 the mind  
 Con-sti-tu'tion, state of the  
 body  
 Ex-tin-guished, put an end to  
 Im-per'a-tive, must be obeyed

Im-por-ta'tions, bringing into  
 a country  
 Per'-pe-trat-ed, committed  
 Vis'-ion-a-ry, one who forms  
 plans which cannot be carried  
 out'

## 63 SELF-SACRIFICE<sup>1</sup>, I

### THE BRAVE PILOT

A STEAMER is making her way through the sparkling waters of a lake in North America. The pilot at the wheel is a bluff, weather-beaten sailor, tanned by many a burning summer sun and many a wintry tempest. From one end of the lake to the other he is known by the name of 'Honest John Maynard.'

The land is about ten miles off, when the captain, coming up from his cabin, cries to a sailor, 'What's all that smoke there, coming out of the hold?' 'It's from the engine-room, sir,' said the man. 'Down with you, then, and let me know,' said the captain. The sailor disappeared for a moment beneath, and he returned much faster than he had gone, and cried out, 'The hold's on fire, sir.'

The captain rushed down and found the account too true. Some sparks had fallen on a bundle of tow. No one had seen the accident, and now not only much of the baggage, but also the sides of the vessel were in a smouldering flame.

All hands, passengers as well as sailors, were called together, and two lines being formed, one for

<sup>1</sup> By *Self-sacrifice* is meant nobly giving up anything dear to us, it may be our life, for the sake of others.

each side of the hold, buckets of water were passed and repassed. Filled from the lake, they flew along the line of ready hands, were dashed hissing on the burning mass, and were then passed to the other side to be refilled. It seemed for a few moments as if the flames were subdued. 'How's her head?' shouted the captain. 'West-sou'-west, sir,' answered Maynard. 'Keep her sou'-and-by west,' cried the captain, 'we must go ashore anywhere.'



It happened that a draught of wind drove back the flames, which soon began to blaze up more furiously towards the saloon, and the partition between it and the hold was soon on fire. Then long wreaths of smoke began to find their way through the skylight, and seeing this the captain ordered all the women

forward The engineer put on his utmost steam, and the flag was run up with the union down in token of distress, and water was thrown on the sails to make them hold the wind, and still John Maynard stood by the wheel, though now he was cut off by a sheet of smoke and flame from the ship's crew

Greater and greater grew the heat The engineer fled from the engine-room, the passengers were clustering round the vessel's bow, the sailors were sawing planks to lash the women on, the boldest passengers were throwing off their coats and waistcoats, and preparing for one long struggle for life And still the coast grew plainer, the paddles as yet worked well, they could not be more than a mile from the shore, and boats were seen starting to their assistance

'John Maynard!' cried the captain 'Ay, ay, sir!' said John 'Can you hold on five minutes longer?' 'I'll try, sir' Noble fellow! And he *did* try The flames came nearer and nearer, a sheet of smoke would sometimes almost suffocate him, his hair was singed, his blood seemed to boil with the intense heat

Crouching as far back as he could, he held the wheel firmly with his left hand, till the flesh shrivelled and the muscles cracked in the flames Then he stretched forth his right hand, and bore the same agony without a scream or a groan It was enough for him that he heard the cheer of the sailors in the approaching boats, and the cry of the captain, 'The women and children first, then every man for himself, and God for us all' These were the last words he heard

How he perished was never exactly known Whether, dizzied by the smoke, he lost his footing in endeavouring to come forward and fell overboard, or whether he was suffocated and fell into the flames, his comrades could not tell At the moment the

vessel struck, the boats were at her side    Passengers, sailors, and captain leaped into them, or swam for their lives, and all escaped save him, to whom, under God, they owed everything—the brave John Maynard

Ag'-o-ny, very great pain  
Bluff, rough  
Diz'-zied, made confused  
Hold, the lower part of a ship in  
    which goods are kept  
Par-ti'-tion, something which  
    divides

Pi'-lot, one who guides a ship.  
Shriv'elled, curled up  
Smoul'-der-ing, burning slowly.  
Sou', south  
Suf'-fo-cate, choke

## 64. SELF-SACRIFICE, II

### LEONIDAS AND HIS THREE HUNDRED

GREECE lies in the extreme south of Europe    In our own day it is of little importance, but two thousand years ago, and before that, it was the home of the noblest race of men on the earth    They built splendid cities, and they wrote poems and histories, and other books, which are still the wonder of the world    But the strongest feeling they had was love and devotion to their native land

Once this land, so loved and so beautiful, was attacked by a Persian King    He came from Asia, with a force so vast that it seemed as if he would easily overrun so small and insignificant a country as Greece was    But the Greeks were free, and fought for their own country, and not for any tyrant, while the soldiers of the Persian King were little more than his slaves, and often had to be forced into battle with the lash

The Persian King, with his vast host, passed slowly from the north towards the south of Greece    But his way led through one very narrow pass, called Thermopylæ    If he could be stopped, or even delayed for a time, at this pass, the States of Greece might have time to get ready for defence, if they did

not even inflict such a defeat upon the Persian King  
as might force him to retire

Leonidas, King of Sparta, one of the great cities



THE PATH SHOWN TO THE PERSIAN KING

of Greece, was chosen for this post. He had with him three hundred Spartan citizens, and some allies. They knew the enormous size of the force that was coming upon them, but the pass was so narrow that a few brave men could defend it against a host. When the Persian King came near, and saw so small a number daring to dispute the pass with him, he was amazed. He waited for some days, thinking that they would go back from the pass, and leave it free for his army. Finding they did not do so, he gave orders for an attack to be made. But troop after troop of his army advanced, only to be driven back by the Spartans, who stood to their posts like rocks. All the efforts of the Persians were vain.

But at last a traitor came to the Persian King, and offered to show him another road by which his soldiers might march round to get at the back of Leonidas and his comrades. This road lay up amongst the hills which overhung the pass of Thermopylæ. By it a body of soldiers was sent round with the treacherous guide. In the dawn of morning, when the air was still and peaceful, the Spartans heard the tramp of the enemy descending the hill. They knew that all was lost, but the Spartan soldier never fled from his post, even in despair. They left the pass, and attacked the Persians in the open ground. Leonidas soon fell, but his followers fought nobly, until not one was left alive. The pass was lost, but Leonidas and his noble three hundred had not died in vain. They had shown to the Persians how free Greeks could fight for their native land. While they fought, the other Greeks were arranging their defence so well, that at last they drove back the Persian invader from the soil of Greece. On the spot where Leonidas fell, a marble lion was set up, and these words were engraved on a slab of stone — ‘Stranger, go tell the Spartans that we are lying



here, obedient to the laws which they have made'  
Because to the Spartan, to bide by his post, was a  
law which he thought shame to disobey

Al' lies, helpers  
De-vo' tion, strong love  
In-sig-nif'-i-cant, small  
Le on'-i-das, King of Sparta in  
Greece

Ther-mop'-y-læ, the name  
means gate of the hot springs  
Trait'-or, one who plays false  
Treach'-er-ous, false  
Ty'-rant, a cruel ruler

## 65 PATRIOTISM—FALSE AND TRUE

THE word 'patriotism' comes from the Latin *patria*, country. The meaning is a *love of country*. The feeling is so noble and praiseworthy, that many claim the honour due to it whose pretensions are groundless. Just as we ought to distinguish between bad and good money, so should we distinguish between false and true patriotism.

Patriotism was very strong among the ancient Greeks and Romans. A soldier, stricken down in the battle-field, comforted himself in his last moments with the thought, 'It is sweet and honourable to die for one's country.'

But the patriotism of the Greeks and Romans was defective. All other nations were regarded with indifference, if not with hostility. The Latin word *hostis*, enemy, originally means simply a stranger, every stranger being looked upon as an enemy. The intensity with which a man loved his country was a measure of the hatred which he bore to those who were without it.

Although more enlightened views are spreading, much of the ancient patriotism still prevails, with very injurious effects. Smiles says, 'A great deal of what passes by the name of patriotism in these days consists of the merest bigotry and narrow-mindedness, exhibiting itself in national prejudice, national

conceit, and national hatred. It does not show itself in deeds, but in boastings.' Nowhere, perhaps, is false patriotism doing more harm than in India.

Some of the differences between false and true patriotism will be pointed out.

1 *False patriotism flatters, true patriotism tells the truth.* Nations, as well as individuals, are generally conceited in proportion to their ignorance. Gladstone, a great English statesman, says, 'The worst thing you can do to a nation is to flatter it.' If people are already perfect, why should they seek to improve? True patriotism wishes to know the truth. Sir Madhava Rau, the most distinguished Indian statesman of modern times, says

'What is not *true* is not *patriotic*'

2 *False patriotism defends every national custom and belief, true patriotism distinguishes between good and bad customs, right and wrong beliefs.*—An Indian newspaper says, 'Patriotism is now taken to mean a blind praise of all that is ours, and a strong denunciation of all that is foreign. It matters not whether a custom is good or bad, it is ours, and we must praise it. A people ruled by such ideas can never improve, and they are sure to work their own ruin by their own hands.'

True patriotism holds fast what is good, and seeks to change bad customs. Improvements from other nations are sought to be introduced.

3 *False patriotism stirs up Race Hatred, true patriotism recognizes the Brotherhood of Man.*—We must not, because we love our own country, hate or despise other countries and their inhabitants. Every country has an interest in the prosperity of all other countries. When a country is prosperous, it becomes able to buy from others what those others have to sell. We are to love ourselves so far

as to seek, by all fair means, to advance our own interest, but we are also to love our fellow-creatures, and do them all the good in our power. Such conduct is best for both parties.

The greatest benefit a patriot can do to his country is to set, in every respect, a good example. It is a blessing that every man thinks his own country the best.

Scott thus expresses the feelings of a patriot towards his native land —

Breathes there a man with soul so dead  
Who never to himself hath said,  
‘This is my own, my native land!’  
Whose heart hath ne’er within him burn’d,  
As home his footsteps he hath turn’d  
From wandering on a foreign strand!

The following severe remarks are added on the selfish man who cares nothing for his country —

High though his titles, proud his name,  
Boundless his wealth as wish can claim,  
Despite those titles, power, and pelf,  
The wretch, concentr’d all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust from whence he sprung,  
Unwept, unhonour’d, and unsung.

Big'-ot-ry, blind zeal  
Con-cen'-tred, all having one  
centre  
De-fect'-ive, wanting  
Des-pite', in spite of, notwith-  
standing  
Dis tin'-guish, see the difference  
Hos til'-i-ty, hatred to enemies  
In-tens-i-ty, high degree

Pelf, money, riches  
Prej'-u-dice, a feeling without  
due reason  
Scott, a noted Scottish poet and  
prose writer  
Smiles, a good English writer  
Strand, shore.  
Un sung', not celebrated in  
song

## 66. DUTY TO GOVERNMENT

MUCH of the time of a savage is taken up in providing for his safety. He tries to defend himself against those he is able to fight, he seeks hiding places from those who are too strong for him. The remedy for this miserable state of things is to be found in a settled government. To guard against foreign enemies and bands of robbers, Government provides soldiers, there are police to apprehend criminals, judges to try them, and prisons for their confinement. Were there no government, every man would require to have arms to protect himself, or pay men to defend him. If defrauded or injured, there would be no judge to decide the case, there would be no roads, no letter post, etc.

To pay for soldiers, police, judges, and other officers, there must be taxes. If a person tried to defend himself, it would cost him far more, and, after all, the protection would be very insufficient.

Under the British Government peace has been so preserved, that, in many parts of the country, not a shot has been fired in battle for a century, forts and walls have been allowed to crumble to pieces, people go about unarmed in security, dacoity has been greatly checked, and thuggee has been entirely suppressed. Education has been extended, and many improvements have been introduced.

1. *Government should not be defrauded* — Many people in India think that to cheat the revenue officers is a piece of dexterity rather to be praised than condemned. An illustration will show the evil of such conduct. Suppose that a tank is dug in a village to supply water to all. If some of the inhabitants, by trickery, escape payment, the entire expense falls upon others. In like manner, honest men are wronged when the dishonest evade the payment of taxes.

2. *Respect is due to Government* — This is especially

necessary in the present transition state of India. People, who speak disrespectfully of persons in authority, will soon find that by so doing they teach their children to be disrespectful to themselves and their elders. 'Reverence,' says Smiles, 'is alike indispensable to the happiness of individuals, of families, and of nations. Without it there can be no trust, no faith, no confidence, either in man or God—neither social peace nor social progress.'

3 *Defects in the Government of the country should be pointed out in a proper spirit*—No individual is perfect, and no Government is perfect. It is the duty of the intelligent inhabitants of a country to make known to their rulers any evils which require to be remedied or improvements which ought to be introduced. In a great country like India, inhabited by many nations, speaking different languages and with different customs, changes require to be made slowly and with great caution. In time, however, beneficial measures will be carried out.

England wishes India to be eventually self-governing. For this purpose schools and colleges have been established. By Municipalities and Legislative Councils the people are being gradually trained for more complete control over the Government. As they become more and more enlightened, so will the government of the country improve.

It is a common error to overrate the influence of Government. Smiles says, 'In all times men have been prone to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct.' Government may protect life and property, but in other respects the welfare of the people depends mainly upon themselves. Everywhere, 'the hand of the diligent maketh rich.' If people will squander their money on foolish show and borrow at exorbitant interest, they must suffer from poverty.

How small of all that human hearts endure,  
That part which laws or kings can cause or cure !  
Still to ourselves in every place consigned,  
Our own felicity we make or find

## WHAT CONSTITUTES A STATE ?

What constitutes a State ?

Not high raised battlement or laboured mound,  
Thick wall, or moated gate,  
Not cities proud, with spires and turrets crowned,  
Not bays and broad-armed ports,  
Where, laughing at the storm, rich navies ride,  
Not starred and spangled courts,  
Where low-born baseness wafts perfume to pride,  
No—men, high-minded men,  
With powers as far above dull brutes endued,  
In forest, brake or den,  
As beasts excel cold rocks and brambles rude  
Men, who their duties know,  
But know their rights, and, knowing, dare maintain,  
Prevent the long-armed blow,  
And crush the tyrant, while they lend the chain,  
These constitute a State  
And Sovereign Law, that with collected will,  
O'er thrones and globes elate,  
Sits Empress, crowning good, repressing ill,  
Smit by her sacred frown  
The fiend Dissension like a vapour sinks,  
And e'en the all-dazzling crown  
Hides his faint rays, and at her bidding shrinks

*Sir William Jones*

Ap-pre-hend', catch  
Brake, a place full of thorns, etc  
Con'-sti-tutes, forms  
Da col'-ty, gang robbery  
De-fraud'-ed, cheated  
Dex-ter'-i-ty, cleverness.  
Dis sen'-sion, division, disagree-  
ment  
E-late', proud  
E-vade', cunningly escape

Ex-or'-bit-ant, far too high  
In-dis-pen'-sa-ble, cannot be  
wanted  
Leg'-is-la-tive, belonging to the  
making of laws  
Moat'-ed, having a deep ditch  
Mu-ni-ci-pal'-i-ties, governing  
bodies of towns  
Na'-vies, the whole of the ships  
of war of nations

O-ver-rate', value too highly  
 Rev'-er-ence, great respect  
 Squan'-der, waste foolishly  
 Sap pressed', put down

Thug'-gee, the system of the  
 Thugs who were robbers and  
 murdered people  
 Trans-i tion, changing

## 67 RELIGIOUS LIBERTY'

RELIGIOUS liberty is often called *toleration*. Toleration means *allowing by not hindering*. Religious toleration is allowing a person to profess any religion which he believes to be true. This, however, does not permit injury to others in the name of religion. Thugs committed robbery and murder with the supposed approval of Kālī, but they were justly punished. With this exception, religious toleration means liberty to think and act according to our convictions of duty.

It must be confessed that religious *intolerance* has rather been the rule in the world's history. About 2,500 years ago a King of Babylon set up a golden image which he commanded all his subjects to worship. If they did not do so, they were to be cast the same hour into a burning fiery furnace. About nineteen centuries ago, the Roman empire was the greatest in the world. The emperors were worshipped as gods. Many thousands of Christians were put to death, because they would not bow down to the images of the emperors. Recently in China thousands were massacred because they had become Christians.

A man has to give an account to God alone for his religion. He ought, therefore, to be allowed to follow what his conscience approves, provided he does no harm to others. He ought also to obey God rather than man. Even if our religion exposes us to persecution, we should rather suffer it, than act contrary to our convictions of duty.

Sādi, the Persian poet, tells the following story in the Bostān. 'For a week Abraham would scarce break his fast for fear some hungry traveller might

pass needing his store Daily he looked out upon the desert, and one day he beheld the bent form of an aged man, his hair white as snow, tottering toward his door "Guest of mine eyes," said Abraham, "enter thou with welcome, and be pleased to share my bread and salt" The stranger entered, and to him was given the place of honour When the cloth was spread, and the family had gathered round the board, each uttered "In the name of God," save one the aged guest uttered no word Abraham said, "Old man, is it not right when thou dost eat thy food to repeat the name of God?" The stranger said, "My custom is that of the fire-worshipper" Then Abraham arose in wrath, and drove the aged Geber from his house Even as he did so, a swift-winged spirit stood before the patriarch and said—"Abraham! for a hundred years the divine bounty has flowed out in sunshine and rain, in bread and life, to this man is it for thee to withhold thy hands from him because his worship is not thine?"

Religious toleration is the law of India When the Queen of England assumed the direct Government of the country, a proclamation was issued, containing the following —

We, declare it to be our royal will and pleasure that none be in any wise favoured, none molested, or disquieted by reason of their religious faith or observances, but that *all* shall alike enjoy the equal and impartial protection of the law, and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure

Although such is the righteous law, the people in some cases do not act up to it, but turn out of house and home any who differ from them in religious belief

Religious intolerance is attended by many evils It is a great obstacle to progress The people are like a flock of sheep, all moving together It induces



religious hypocrisy among the educated, who are afraid to act up to their convictions of what is right. This is destructive of all nobleness of character. It promotes blind bigotry among the masses, who will not think for themselves, and seek to crush any who differ from them.

When Christianity began to spread in Palestine, the rulers of the Jews wished to put to death its missionaries. A wise man among them, 'a doctor of the law, held in honour of all the people,' gave this excellent advice: "Refrain from these men and let them alone, for if this counsel or this work be of man, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."

There have been bloody quarrels in India between Hindus and Muhammadans, chiefly about processions and music. Leading, sensible men of both religions should meet and make arrangements which will prevent disputes.

Bab'-y-lon, a famous ancient city in Asia

Bos'-tan, a poem by Sâdî

Con-vic'-tions, opinions formed

Dis-qui'-e-ted, made uneasy

Ge'-ber, fire-worshipper

Hyp-oc'-ri-sy, deceitful appearance

Im-par'-tial, equal

In-ter-fer'-ence, meddling with

Mas'-sa-cred, put to death cruelly

Mo-lest'-ed, troubled

Pal'-es-tine, a country on the east shore of the Mediterranean

Pa' tri-arch, head of a family

Per-se-cu'-tion, bad treatment

Proc-la-ma'-tion, public notice

Re-frain', hold back

Tot'-ter-ing, walking as if about to fall

## 68. AHALIYA BAI

### THE MARATHA RANI

BETWEEN the years A.D. 1724 and 1765, Mulhar Rao, a shepherd by caste, and originally a weaver, formed into one principality in Central India what is still known as the dominions of Holkar. The

dynasty takes its name from the village of Hol, where Mulhar Rao spent his youthful days

Mulhar Rao died in 1765. He had but one son, Khandi Rao, who was killed in 1754. He had, however previously married Ahaliya Bai, related to the Sindia family, and by her he had a son and a daughter. The son succeeded his grandfather in 1765, but did not long survive him.

Gangadhar, the prime minister, proposed to Ahaliya Bai to adopt an heir, while the administration should be continued in his hands. He offered Raghunath Rao, of Poona, uncle of the Peshwa, a large bribe to assist him in compelling Ahaliya Bai to agree to his suggestions. Ahaliya Bai would not yield. She prepared to lead her army in person, by directing four bows, with quivers full of arrows, to be fitted to the corners of her howdah. The prime minister was obliged to yield, and the Rani pardoned him on account of his previous good services.

The Rani selected as her commander-in-chief Tukaji Holkar, belonging to the same clan as Mulhar Rao, and much trusted by that prince. He served her faithfully, and always spoke of Ahaliya Bai as his mother, while she acknowledged him as the son of Mulhar Rao.

The Rani's officers were wisely chosen, and they discharged their duties with singular fidelity. She was interested in the welfare of all her subjects, even in the wild hill tribes of Gonds and Bhils, who were simply robbers. Under native rule, it is usual for rich people to conceal their wealth, lest it should be taken from them. Ahaliya Bai, on the contrary, was well pleased to see her subjects prosperous, and protected them in their possessions. All turbulent and mischievous persons were dealt with in a way to keep them in awe, so that they might not disturb the law-abiding part of the population.

During her reign of thirty years, the internal peace

of the country was not once broken, and only once was their trouble from without. The Rana of Oodipore invaded her territories, but she brought such a well-disciplined army against him, that he was soon obliged to retrace his steps.

She used to rise about an hour before daybreak to perform the customary ceremonies, she then heard the *śāstras* read for a fixed period, distributed alms, and gave food in person to a number of Brahmans. Her own food was then brought, which consisted simply of vegetables. Retiring after breakfast for a little repose, she would rise about two o'clock, dress herself and proceed to the *durbār*, where she remained till six in the evening, hearing complaints in person. Marathas of rank rejected the Muhammadan usage of confining women or compelling them to wear the veil. Ahalya Bai therefore simply followed the national custom when she sat unveiled every day in open *durbār*. Two or three hours were then taken for refreshment and worship, when she again held court for two hours, retiring to rest about eleven o'clock. Several forts and public works were constructed during her reign, one of the most noted of which was a road over the Vindhya Mountains. She greatly improved the city of Indore, which was formerly a large irregular village.

Ahalya Bai was not beautiful in person, although of pleasing manners. She was of middle height and slight figure, and her complexion was rather dark. She paid strict regard to Hindu usage in the matter of dress, as in all else, and never wore the rich attire of royalty, but dressed, according to the rules laid down for widows, in pure white, and discarded all jewels except a small gold necklace. She was strangely free from vanity. A Brahman wrote a book in which her virtues were extolled to the skies, and presented it to her. She heard it read, and remarked when it was finished, 'I am a weak, sinful

woman, and undeserving of such praise' She then ordered it to be thrown into the river close by, and took no notice of the author

Ahaliya Bai died in 1795 at the age of sixty, worn out with care and her strict observance of the numerous fasts prescribed by her religion. She was long mourned by her subjects, and her reign is always spoken of by them as the flourishing period. Ahaliya Bai had not the light and knowledge of the present day, but she tried to do right as far as she knew

At-tire', dress  
Com-pel'-ling, forcing  
Dis-card'-ed, given up  
Dis-charged', fulfilled  
Dyn'-as ty, line of kings  
Ex-tolled', praised greatly

Mis'-chiev-ous, seeking to give  
trouble  
Sug-ges'-tions, proposals  
Ter'-ri-to-ries, dominions  
Tur'-bu-lent, disorderly  
Well-dis' ci-plined, well-trained

## 69 HOW A WILD TRIBE WAS CIVILIZED

MAIRWĀRA is a British District, south-west of Ajmere, and near the centre of Rajputana. About sixty years ago it was inhabited by a race of savage marauders—with little or no regard for human life and liberty—murdering their daughters, selling their mothers, committing every kind of atrocity without shame and without remorse. They were many of them fugitives from other states—men whom society had spued out—the rugged elements of a fearless race of bandits. They were robbers, indeed, by profession and practice. Everywhere they took what they could, and lived in continual strife with their neighbours. Their vicinage was always uncomfortable and often dangerous. In 1821 the district was brought under British rule with comparative ease.

The first duty of the British Government was to put down the open violence of these marauding clans. Its authority was treated with open defiance. Armed bands paraded the country, or occupied the passes

The servants of Government were cut off, prisoners were rescued. There was no safety on the public ways.

The plan adopted was to make the people themselves the agents of their own civilization. A battalion was raised, composed of the Mairs. This opened a field for their restless energy, it reduced them to discipline, and held out objects of honourable competition to men who had hitherto warred against their neighbours on their own account, and lived in a constant state of predatory strife.

The battalion was placed under the command of Captain Hall, an excellent officer. The Mairs, disciplined after European fashion, proved themselves to be good and loyal soldiers, and the criminal combinations, which had thrown the whole district into confusion, were suppressed by the brethren of the men who constituted the robber gangs.

The next great step along the road to civilization was to introduce a judicial system in keeping with the character and the requirements of the people.

The Mairs had always had the most primitive ideas of justice. It had been of the wild kind which degenerates into revenge—or else it had ascended only to the scale of trial by ordeal. Either the contending parties, backed by their sympathizing kinsmen, resorted to the arbitrament of the sword, and blood-feuds were handed down from father to son, or the accused was challenged to prove his innocence by thrusting his hand into boiling oil, or grasping a red-hot shot. Except in the highest class of offences, resort was had to the *Panchayat*, or arbitration system—a system well adapted to the condition of the people, which worked with the best results.

As early as 1827, Captain Hall reported ‘the complete and voluntary abolition of the two revolting customs—female infanticide, and the sale of

women ' The re-mairriage of widows was also provided for, and the worst form of slavery abolished

In 1835, Captain Dixon succeeded Captain Hall in charge of Mairwāra. As the country suffered greatly from drought, Captain Dixon left no effort untried to secure a supply of water. Wells were sunk, tanks were dug, embankments were formed across hollows, and soon the object was gained. Jungles were then cleared, and the plough was in active operation. To obtain markets for produce and encourage trade, Captain Dixon founded the city of Nyanagar, and in a short time nearly 2,000 families were located within its walls.

The security of the country is now so great, that the Mairs have mostly left the tops and declivities of the mountains, where they formerly concealed themselves, and have taken up their residence in hamlets or single houses amongst their fields, and by the side of their wells. Their smiling and healthful countenances, and their well-dressed condition, show that they are a prosperous people.

It will be a happy day for India, when its zemindars and rich men seek the improvement of their ryots and neighbours in the spirit which animated the British officers in charge of Mairwāra.

Ar-bit'-ra-ment, decision  
A-troc'-i-ty, great wickedness  
Ban' dits, robbers  
Bat'-tal'-lon, a body of soldiers  
Chai'-lenged, called upon  
Com bi-na'-tions, unions  
De-cliv'-i-ties, slopes  
De fl'-ance, open daring  
De-gen'-er-ates, becomes worse  
Feuds, blood quarrels between families, etc  
In-fan'-ti-cide, the murder of infants

Ju di'-cial, belonging to law  
Lo ca'-ted, placed, settled  
Mar-aud'-ers, wandering robbers  
Or'-de al, trial by lot, fire, water, etc  
Pred'-a-to-ry, robbing  
Prim'-i-tive, early, rude  
Re-volt'-ing, very bad  
Re-quire'-ments, needs  
Sup-pressed', put down  
Vi'-ci-nage, neighbourhood

## 70 PETER THE GREAT

ABOUT two hundred years ago, Russia was but half civilized. Its army consisted of half-starved, half-disciplined troops, it may be said to have been without a navy, for its few ships would have been useless in war. It had only one seaport, and that was blocked up with ice for several months in the year. It had no manufactures of its own, its commerce with other countries was very small, and the people were sunk in ignorance. One man, Peter the Great, made a wonderful change.

Peter was born in A. D. 1672. When ten years of age, he succeeded his brother as Emperor, and seven years after this, he took the Government in his own hands.

Peter's first step was to improve his army. In order to make himself thoroughly acquainted with military art and skill, he himself served in the army in almost every capacity from a drummer boy to general. At last his troops, instead of being a disorderly rabble of fighting men, became an army that their monarch was able to lead to victory against the trained soldiers of other lands.

To improve his navy, Peter went on board a ship to learn all the duties of a seaman's life. He commenced scrubbing the decks, and after acting as cabin boy, became a young sailor, climbing the masts and fuiling the sails. Lastly he was helmsman and officer.

The Dutch, at this time, were famous ship-builders, so Peter determined he would go to Holland, and there learn the art. Nine months he spent among the Dutch, working as a common ship-carpenter. During this period he made himself thoroughly acquainted with the building of ships, so that on his return to Russia he was able to superintend the construction of ships for his own country.

Peter visited England to examine her navy-yards, dock-yards, and acquire some practical knowledge of

English ship-building, which he heard was superior to that of Holland. Here he worked as a ship-carpenter. He also visited manufactories and workshops, buying whatever he thought curious or useful. He examined carefully the construction of watches, and before he left London he could take one to pieces and fit it together. He engaged a number of English workmen and engineers to go to Russia to open communications by means of canals.

When Peter returned to Russia he introduced a number of reforms. The art of printing was made more generally known, schools were established both for teaching the sciences and foreign languages, books on science, history, and geography were translated and sold cheaply. Permission was given to trade with foreign countries, which had previously been strictly forbidden.

Moscow, the former capital of Russia, was a long distance from the sea, and it could therefore never become an important commercial centre. Peter desirous, as he called it, 'to have a window looking out into Europe,' resolved to build a city on the sea-coast, which should be at once the capital of the country and the most important seaport.

The site chosen was the marshy banks of the Neva. To superintend the work, Peter had a small wooden cottage built, in which he lived. This cottage is still carefully preserved. Within twelve months the foundations were laid of the present magnificent capital.

Peter died in 1725. His death was hastened by a severe cold, caught in trying to save the lives of some sailors.

No wonder the Russians call Peter 'the Great,' and regard him as the father of his country.

Blocked up, shut up Com-mu-ni-ca'-tions, means of passing from one place to another	Scrub'-bing, cleaning by rub- bing hard Sup-er-in-tend', watch over
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## 71. THE PATRIOTS OF CALAIS

EDWARD III, king of England, had besieged the town of Calais for upwards of a year, with a great loss of troops, so that he had become greatly incensed against the citizens. When they could no longer exist for want of food, they intimated their wish to yield the place into his hands. He gave them to understand that he would not receive their surrender, unless they yielded implicitly to his mercy, without any capitulation either for their lives or property. When this severity was objected to even by his own commanders, Edward would agree to show no further favour than to the following extent — He demanded that six of the chief burgesses of the town should come before him bareheaded, barefooted, and in their shirts, having halteis around their necks, bearing the keys of the town and castle of Calais which were to be humbly surrendered to him. These six men were to submit to the king's pleasure, how severe soever that might be, without reservation even of life, and in consideration of their doing so, the stern conqueror reluctantly promised that the rest of the citizens of Calais should have mercy.

These conditions were sent to the town, and read before the assembled citizens. The tidings were followed by a general lamentation, which, considering the difficulty of finding men willing to take upon themselves this strange submission, was not to be wondered at. After some deliberation, a burgess, the most substantial in the city, addressed the assembly. His name, Eustace de Saint Pierre, ought never to be forgotten while disinterested patriotism is held valuable among mankind. 'He that shall contribute to save this fair town from sack and spoil,' said this gallant man, 'though at the price of his own blood, shall doubtless deserve well of God and of his country. I will be one who will

offer my head to the king of England, as a ransom for the town of Calais' The greater part of the assembly were moved by this speech to tears and exclamations of gratitude Five other burgesses caught emulation from the noble devotion of Eustace de Saint Pierre, and offered to partake with him the honourable peril which he had incurred They quickly put themselves into the humiliating attitude required by Edward, but which, assumed in such a cause, was more honourable than the robes of the Garter, which that king had lately instituted In their shirts, barefooted, and with the halters around their necks, they were conducted before Edward, to whom they submitted themselves for disposal, as the stipulated ransom for the pardon of their fellow-citizens The king, looking on them with indignation, upbraided them with the losses he had sustained through their obstinacy, and commanded them to be presently beheaded Sir Walter Manny, and the bravest English nobles and warriors, interfered to prevent the execution, and even the Prince of Wales interceded for their lives in vain.

The Queen Philippa was the last resource of these unfortunate men She had recently joined her husband's camp, in circumstances equally flattering to Edward as a monarch, and interesting to him as a husband It was during her regency in England that the great victory of Neville's Cross had been obtained, and it was under her auspices that David II of Scotland was made prisoner The queen was also at this time with child, and thus in every respect entitled to the highest regard of her royal husband When she saw that Edward would be moved with no less entreaty than her own, she rose hastily from her seat, and kneeled before the king, saying, with many tears, 'Ah! my lord and husband, have I not a right to ask a boon of you, having come over the sea, through so many dangers, that I might

wait upon you? Therefore, let me now pray you, in honour of our blessed Redeemer, and for love of me, that you would take pity upon these six prisoners!

Edward looked doubtfully upon the queen, and seemed to hesitate for a space, but said at length, 'Ah! madam, I could well wish you had been elsewhere this day, yet how can I deny any boon which you ask of me?' Take these men, and dispose of them as you will.

The gracious queen rejoiced at having prevailed in her suit, and having changed the dishonourable attire of the burgesses for new clothing, gave each of them six pieces of gold for immediate use, and caused them to be safely conveyed through the English host and set at liberty.

Aus'-pi-ces, support	ing to the leg A ribbon is
Bur-gess-es, citizens with cer-	worn by the knights
tain rights	Hal'-ters, ropes for hanging
Cal'-ais, a town in France	Hu-mil'-i-at-ing, humbling
Ca-pit'-u la'-tion, yielding on	Im-plic'-it-ly, entirely
conditions	In'-ti-ma-ted, made known
De-lib-er-a'-tion, considering	Re-deem'-er, Saviour, Jesus
reasons for and against	Christ
Dis-In'-ter est-ed, not caring for	Re-luc'-tant-ly, unwillingly
self	Stip'-u-lat-ed, agreed upon
Gar'-ter, the highest order of	Sub-stan'-tial, rich
English knighthood A garter	Up-braid'-ed, blamed
is a band used to tie a stock-	

## 72 MY DUTY TO ANIMALS

**ANIMAL** means a *living being*. In its widest sense man is included, but generally it is applied to the lower animals, as beasts and birds.

Consider, first, how useful these animals are to us! Suppose there were no oxen, horses, asses, or camels. We should have had to carry our own burdens, drag our own ploughs and we could only have gone to

such places as were within a walking distance We should have been little better than savages

To all these animals we owe a debt of gratitude We cannot pay them with money as we pay one another, but we can give them food and plenty of it, and rest enough to recruit their strength after the day's toil The load given them to draw or carry should not be too large, their harness should not gall or chafe them, the whip should be used very sparingly

Instead of such kind treatment, we sometimes see oxen with their tails almost wrenched off by cruel drivers or with necks so chafed that they cannot bear the yoke Horses are often beaten unmercifully, and, after a half-starved life of labour, left to shift for themselves This treatment they receive from men who, by their labour, earn money for their support. Societies have had to be formed in the principal cities for the prevention of cruelty to animals

The dog is man's friend and companion everywhere He wags his tail with joy when we fondle him, he follows us wherever we go, and barks at everybody and everything that he thinks would hurt us Although the dog is despised by many in India, according to the Hindu tale, Yudhishtira was so fond of his faithful dog, that he refused to enter heaven without him

Feelings of humanity should make us kind to animals They suffer pain as we do, though generally they cannot express it The very fact of their weakness and our strength should make us merciful to them Besides, from being cruel to animals we are led to become cruel to our fellow-creatures, and thus, by and by, we may do very wicked actions.

We should remember that animals, like us, are God's creatures, they, like us, are created by Him, and are a part of His world and His work. Whether we regard them or not, He looks upon them with

compassion, and holds us responsible for the way in which we treat them, His servants and ours. On the other hand, '*Blessed are the merciful, for they shall obtain mercy*'

Besides being kind to animals ourselves, we should try to secure their kind treatment by others. Very young children do not know that insects suffer pain as we do, and will, in sport, tear a butterfly to pieces. They should be told about this, and trained to be kind to animals. Boys sometimes throw stones at birds or lizards. They might be asked, how would they like to have stones thrown at them?

Instead of being cruel to animals, we should try to make their lives as happy as possible. Horses, mostly, are affectionate animals, and like to be petted. The cat purrs with pleasure when we stroke her.

Turn, turn thy hasty foot aside,  
Nor crush that helpless worm,  
The frame, thy wayward looks deride,  
None but our God could form

The common Lord of all that move,  
From whom thy being flow'd,  
A portion of His boundless love  
On that poor worm bestow'd

The light, the air, the dew, He made  
To all his creatures free,  
And spreads o'er earth the grassy blade  
For them as well as thee

Let them enjoy their little day,  
Their lowly bliss receive  
O! do not lightly take away  
The life thou canst not give.

De-ride', mock  
Gall, chafe, hurt by rubbing  
Grat'-i tude, thankfulness  
Har'-ness, saddle, bridle, etc  
Hu-man'-i-ty, kindness  
Re-cruit', get back

Re-spon'-si ble, answerable  
Way'-ward, liking his own way  
Wrenched, pulled with a twist  
Yu-dhi-shthi-ra, the eldest of  
the five Pandu princes

## MY DUTY TO GOD

### 73 THE IMPORTANCE OF RELIGION

ABOUT three hundred years ago, a young man came to a distinguished University in Europe to study law. His long cherished desire was at last gratified. He possessed considerable talents, and commenced his studies with bright hopes.

Soon afterwards, the student called on a good old man, who devoted his life to the benefit of the people among whom he lived. The young man told him that he had come to the University on account of its great fame, and that he intended to spare no pains or labour to get through his studies as quickly as possible.

The good old man listened with great patience and then said, 'Well, and when you have got through your course of studies, what do you mean to do?'

'Then I shall take my degree,' answered the young man.

'And then?' asked his venerable friend.

'And then,' continued the youth, 'I shall have a number of difficult questions to manage, shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation.'

'And then?' repeated the good man.

'And then,' replied the young student, 'why there cannot be a question I shall be promoted to some high office. Besides, I shall make money and grow rich.'

'And then?' continued the old man.

'And then,' added the young lawyer, 'then I shall be comfortably and honourably settled in wealth and dignity.'

'And then?' asked his friend

'And then,' said the youth, 'and then—and then—then I shall die'

Here the good old man raised his voice, 'AND WHAT THEN?' Whereupon the young man made no answer, but cast down his head and went away. The last 'And then' had, like lightning, pierced his soul, and he could not get rid of it. The student, instead of devoting his life to the pursuit of the pleasures and honours of this world, sought to promote the glory of God and the good of his country.

It should be explained that true religion does not consist in mere outward ceremonies. It includes two great duties—*love to God* and *love to Man*. Without these all else is worthless.

The question is asked, 'What is a man profited if he shall gain the whole world and lose his own soul?' If a man gained the whole world and lost his life, what good would it be to him? It is far greater folly, for the sake of a few supposed pleasures of this life, to neglect religion and lose eternal happiness.

People who live only for the sake of this world very often lose their object. They may strive to be rich, and yet die poor men; they may try to gain some office and yet fail. Even should they succeed, ill-health may ruin their happiness, and, in any case, all must be left at death.

On the other hand, if we seek first to be truly religious, all that we require for this life will be given to us, and when we leave this world, it will be to exchange it for God's heavenly palace.

It is our duty to love and obey God. If we neglect it, we justly deserve punishment. Seek rather to have God for your Friend than your offended Judge.

'Tis Religion that can give  
Sweetest pleasures while we live,

'Tis religion must supply  
Solid comfort when we die  
After death its joys will be  
Lasting as eternity,  
Be the living God my Friend,  
Then my bliss shall never end

A-cute'-ness, cleverness  
Cher'-ished, kept in mind  
Dis-tin'-guished, famous  
El'-o quence, fine speaking

Rep-u-ta'-tion, fame, great  
name  
U-ni-ver'-si-ty, a great college  
where all sciences are taught.

## 74 HOW DO WE KNOW THERE IS A GOD?

THIS is proved in several ways

Nothing cannot make something Hence *something has always existed* That which is without sense, like a stone, cannot act intelligently Unconscious particles of matter could not arrange themselves into a universe so wonderful as the present That which has not life cannot give life, that which cannot think cannot form beings with reason There is, therefore, a Self-existent, Eternal, Personal Being whom wise men reverence and call God

Another argument is from *design*

Wherever we see order and means intended to accomplish some end, we are certain that they must have originated in the action of an intelligent being.

If on landing on an island, apparently desert and uninhabited, mathematical figures were seen traced on the sand, it would at once be inferred that some person had been there the figures could not have come by chance Suppose that on exploring the island further, he found a palace, without a human being, but completely furnished with every necessary for the want of man what would be the conclusion? 'Every house is builded by some man'

We know that stones, mortar, wood, and iron, without life or reason, could not have arranged



themselves into a house We are certain, therefore, that the house must have had an intelligent builder In like manner, we know that the world must have had a wise and powerful Creator

Cicero, a celebrated Roman writer, says, 'If a concourse of atoms can make a world, why not a porch, a temple, a house, a city, which are works of less labour and difficulty?'

In a fine building, each stone is made of a particular shape to suit its future position Chemistry tells us that the whole universe is composed of particles so small that they cannot be seen singly It further shows that each particle is so made that it will unite with others only in certain proportions This shows that they were fashioned by God

If there is no God, the world must have been made by chance As well might it be said that the Rāmāyana was formed by shaking a large number of letters out of a bag, which grouped themselves into verses, the admnation of the world

If a watch were so formed as to produce other watches, instead of proving that it had no maker, it would only increase our idea of his skill Such an arrangement could not have been devised by unconscious matter In like manner, children are not born through the wisdom of their parents

Another argument is the *general consent of mankind* In all ages there have been some atheists,<sup>1</sup> men who deny that there is a God, but the great bulk of mankind have acknowledged the existence of a Creator Cicero says, 'There is no people so wild and savage as not to have believed in a God, even if they have been unacquainted with His nature'

Aristotle, a famous Greek philosopher, says, 'Although invisible to every mortal nature, God is

<sup>1</sup> From *a*, not, *theos*, God

yet manifested by His works ' Sir Isaac Newton, the greatest of philosophers, says

This most beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful Being

Lastly, *conscience*, the voice within, speaks to us of a Being who is the punisher of evil and the rewarder of virtue This Being can be no other than the Creator of the universe

Milton says

These are thy glorious works, Parent of good,  
Almighty ! Thine this universal frame,  
Thus wondrous fair, Thyself how wondrous then !  
Unspeakable, who sit'st above these heavens  
To us invisible, or dimly seen  
In these Thy lowest works, yet these declare  
Thy goodness beyond thought, and power divine

Ar'-gu-ment, reason  
A'-toms, parts so small that they  
cannot be divided  
Chem'-is-try, the science which  
treats of the nature of bodies  
Con-clu-sion, judgement  
De-sign', end in view, purpose  
Ex-plor'-ing, searching out

Man'-i-fested, shown  
Math-e-mat'-i-cal fig'-ures, like  
squares, circles, etc  
Part'-i-cles, very small parts.  
Self'-ex-ist'-ent, not getting be-  
ing from another  
Un-con'-scious, not having sense  
Un-in-hab'-it-ed, without people

## 75 GOD'S WISDOM SEEN IN THE LOWER ANIMALS

'THE heavens declare the glory of God' Most of the little stars that we see at night are great blazing suns, probably with worlds revolving around them They appear like mere points of light, because their distance is so great But the animals around us also show God's wisdom

Look at the elephant What a great head he carries—a head which weighs hundreds of pounds This head must be held up and off from the body just as you would hold up a weight at arm's length

How does he support this heavy head? He has two strong cords running along the top of his neck, which fasten and hold it to his back. We carry our heads straight up and do not need such cords, and we have none. Is not this wise?

The little bird can dart through the wood, and hit twigs hundreds of times and yet not hurt its eye. And the eagle can rise up and look the sun full in the face, and not be dazzled. How is this? Because both have a little hard covering, which shades and defends the eye, and yet allows the swift mover to see through it. Who made this curious covering?

The food must be ground before it can become blood. Most creatures have teeth for this purpose, but the little bird must have a small head, so that he may fly, and therefore he has no room for teeth, but God has given him a powerful little mill, called a gizzard, between the mouth and the stomach, which can grind almost anything, and prepare it for blood.

A clever workman can make a watch so small that it can be placed in the ring which a lady wears upon her finger. How small and nice each wheel and part must be! Now there is not an insect which flies in the air or creeps on the ground, that is not far more curious and wonderful in its construction. A single insect has been found which had more than four thousand parts called muscles, each of which the little creature could call into use as he pleased. The world is full of such curious insects. They swim in our water, they live in everything. A learned French writer says that he had a little strawberry vine in a pot in the window of his study, and in three weeks nearly forty different kinds of insects visited it, with which he became acquainted! These insects all have limbs, habits, character, and homes of their own, as really as men have.

You have read of the beaver. When he wishes to make a pond, he goes to work to build a dam across the stream. He goes up the stream, and floats the timber down. Who told him that he could not float it up as well as down? The stream is rapid and strong, and therefore he does not build his dam straight across the stream, but makes it curve up towards the stream. Who taught him that this curve would be stronger than a straight line? God has so much wisdom that He can confer a portion of it on all the creatures which He has made.

Why does the little bee divide her honeycomb into regular cells? Who taught her that it would thus be stronger than if it were all made into one great basin? Who told her that if her honey were all put together into one great place, it would turn sour and spoil? Does the bee reason all this out, or is it the wisdom of God which you see guiding her, so that she makes no mistakes?

Oh! if here, in a world where sin is, and sorrow is, and where everything tells us that our life is but for a moment, there are so many marks of the wonderful wisdom of God, how will it be in that world where the fulness of His wisdom will be seen?

#### ADDRESS TO THE DEITY

Thou art, O God! the life and light  
Of all this wondrous world we see,  
Its glow by day, its smile by night,  
Are but reflections caught from Thee  
Where'er we turn, Thy glories shine,  
And all things fair and bright are Thine

When day, with farewell beam, delays  
Among the opening clouds of even,  
And we can almost think we gaze  
Through golden vistas into heaven,  
Those hues, that mark the sun's decline,  
So soft, so radiant, Lord! are Thine

When night, with wings of starry gloom,  
 O'ershadows all the earth and skies,  
 Like some dark, beauteous bird, whose plume  
 Is sparkling with unnumbered eyes,  
 That sacred gloom, those fires divine,  
 So grand, so countless, Lord! are Thine

When youthful spring around us breathes,  
 Thy spirit warms her fragrant sigh,  
 And every flower the summer wreathes  
 Is born beneath that kindling eye  
 Where'er we turn, Thy glories shine,  
 And all things fair and bright are Thine

*Moore*

De-cline', going down  
 De'-i-ty, God  
 Fra'-grant, sweet smelling  
 Giz'-zard, the strong stomach  
 of a fowl  
 Mus'-cles, fleshy parts of our  
 bodies enabling us to move

Ra'-di ant, bright  
 Re-flec'-tions, things sent back  
 Re-voiv'-ing, going round  
 Vis'-tas, views  
 Wreathes, twines

## 76 GOD IS EVERYWHERE<sup>1</sup>

THIS truth is beautifully taught in the following  
 ancient hymn

O Lord, Thou hast searched me, and known me  
 Thou knowest my downsitting and mine uprising,  
 Thou understandest my thought afar off  
 Thou searchest out my path and my lying down,  
 And art acquainted with all my ways  
 For there is not a word in my tongue,  
 But, lo, O Lord, Thou knowest it altogether  
 Thou hast beset me behind and before,  
 And laid Thine hand upon me  
 Such knowledge is too wonderful for me,  
 It is high, I cannot attain unto it  
 Whither shall I go from Thy spirit?  
 Or whither shall I flee from Thy presence?  
 If I ascend up into heaven, Thou art there,

<sup>1</sup> Psalm cxxxix v 1-12

If I make my bed in the under-world, behold Thou  
art there

If I take the wings of the morning,  
And dwell in the uttermost parts of the sea,  
Even there shall Thy hand lead me,  
And Thy right hand shall hold me

If I say, surely the darkness shall cover me,  
And the light about me shall be night,  
Even the darkness hideth not from Thee,  
But the night shineth as the day.

The darkness and the light are both alike to Thee.

This teaches us that we are constantly in the presence of the Great Creator and Lord of heaven and earth, who sees all our actions, hears all our words, and knows the very thoughts of our hearts

We are very much influenced by the presence or absence of our fellow-creatures. There are many faults which we do not think of committing if others are looking on, but we are little checked by the knowledge that God sees and understands all that we do or say or think. This shows our forgetfulness of God.

Whenever we are tempted to do anything wrong, we should remember that God sees us. Just as a child, who is afraid that he would stumble, takes hold of his father's hand, so we may ask God to keep us from yielding to temptation. He is near to help us, as well as to observe our conduct.

It is said of a good man of old that 'he walked with God'. He lived as if walking by the side of God. How much better we should be if we tried to live in the same manner!

Always remember the words, 'Thou, God, seest me'

There's not a tint that paints the rose,

Or decks the lily fan,

Or streaks the humblest flower that grows,

But God has placed it there

There's not a star whose twinkling light  
 Illumes the spreading earth,  
 And cheers the silent gloom of night,  
 But mercy gave it birth

There's not a place on earth's vast round,  
 In ocean deep, or air,  
 Where skill and wisdom are not found  
 For God is everywhere

Around, beneath, below, above,  
 Wherever space extends,  
 There God displays His boundless love,  
 And power with mercy blends

*Heber.*

Be-set', surrounded  
 Il-lumes', gives light to  
 In'-flu enced, acted upon

Stum'-ble, fall  
 Tint, colour

## 77 GOD, OUR FATHER IN HEAVEN

LONG, long ago the ancestors of the Aryan Hindus, the Persians, Greeks, Romans, English, and Germans were living together, speaking the same language, and worshipping the same God under the same name. The name they gave him was 'Heaven-Father,' or our Father in heaven. The Hindus called Him Dyaus Pitar, the Greeks Zeus-pater, the Romans, Jupiter. Wise men in Greece spoke of God as 'Father and maker of all,' Greek poets said, 'We are the offspring, or children, of God.'

There is no better name for God than our Father in heaven. To a child a father represents love, a child looks upon his father as wise, he also regards himself as bound to obey his father's commands. A mother has the same tender affection, but in her case wisdom and authority are not so clearly shown.

The reasons why God may be called our Father in heaven will now be explained.

God is called our Father, because He gave us being. An earthly father is one to whom, under God, a child owes his existence. This can be said of no other person. However much another may love the child and be kind to him, he has no claim to the name of father. As then Creator, God is the Father of all men. They did not exist until He called them into being.

God may be called our Father in heaven, because He supplies all our wants. A father provides his children with food, clothing, and everything they need. He does not do so on account of any service they have rendered to him, but from pure love. What has our Father in heaven done for us? He not only gave us life, but He keeps us in life. We are dependent upon Him for every breath we draw, we live upon His earth, it is His sun that shines upon us. Everything we have is His gift.

God is also our *King* as well as our *Father*. He is the rightful Lord of the universe which He created, and we are His subjects. As such also He is entitled to our respect and obedience.

If you are a loving and obedient child, God has the *hand* of a father to guide and protect you. The wisest earthly father may make a mistake, but God cannot err. An earthly father may not be able to deliver you from danger, but God has all power in heaven and earth.

God has the *eye* of a father to watch over you. A son may go from his home, and the eye of an earthly parent cannot follow him through all the scenes of life, but wherever we wander, we can never be out of the sight of our heavenly Father.

God has the *ear* of a father to listen to your requests. An earthly father cannot always give his child what he needs. God does not promise to make you rich and honourable, you may be poor and afflicted, but He will listen to your prayers, and cause all to do you good in the end.



God has the *home* of a father to receive you at last Here you are, as it were, at school preparing for the future When your education is completed, He will call you home to dwell with Him for ever in heaven

No such promises are made to ungrateful, disobedient children, but if you love God and try to please Him by doing as He wishes you, such happiness will be yours

Art Thou my Father? Let me be  
A meek, obedient child to Thee,  
And try, in word, and deed and thought,  
To serve and please Thee as I ought

Art Thou my father? I'll depend  
Upon the care of such a friend,  
And only wish to do and be  
Whatever seemeth good to Thee.

Art Thou my Father? Then, at last,  
When all my days on earth are past,  
Send down and take me in Thy love,  
To be Thy better child above

An'-ces-tors, forefathers  
Ar'-y-an Hin dus', Hindus de-  
scended from the Aryan  
invaders

En-tit'-led, has a right to  
Re-pre-sents', serves as a sign  
of

## 78 GRATITUDE TO GOD

GRATITUDE comes from a word meaning thankful. It is the feeling which makes us thankful for any favour received Far above all others is gratitude due to God Some of the blessings which are His gifts will be mentioned

God gave us life It is through His goodness that we are not like a stone or even a tree, but living beings, gifted with five senses, able to move about We are also continually dependent upon Him for life Put your hand on your left breast, and you

will feel your heart beating It goes unceasingly day and night When it stops, death follows You do not make it beat it is God who does so

You came into the world a helpless little baby, who could only cry Who gave you loving parents who delighted to take care of you and to supply all your wants? They have kept you for years till you are grown up, giving you food and clothing, and sending you to school although you have not been able to pay them anything

This earth is like a large house, well provided by God with everything we require The sun is like a bright lamp to give us light Do we want food? The fields yield grain, and trees bear pleasant fruits Do we want water? Rivers and wells afford abundance Do we want clothing? The cotton-plant raises cotton, and the silkworm spins silk Do we want iron for tools, silver and gold for money and ornaments? They are stored up in the earth for us Do we want music? The sweet birds sing for us Do we want beauty? The rose and other flowers bloom for us Can you think of anything with which this great house—the world—is not furnished?

More than that, after our stay in this world, God wishes to take us to His home above, where there is neither sin nor sorrow, but joy unspeakable and eternal.

What is our duty to God?

*We should love God*—Without this everything else is of little worth An earthly father would not be satisfied if his child obeyed him merely like a servant for his wages or like a slave for fear of punishment We should love God with all our heart This is the first and great commandment

*We should thank God for His goodness*—A person would be very ungrateful, who was constantly receiving favours and never thanked the giver. God is continually showering down blessings upon us,

praise is therefore becoming. An ancient philosopher said, 'Had I been a nightingale, I should have sung the songs of a nightingale, but being a reasonable being, my duty is to praise God. This is my calling, I will fulfil it.'

*We should try to please God* — We seek to please those we love. We avoid whatever will grieve them, and do what will give them pleasure. Thus will it be with us if we love God. Before doing anything, we should think how God will regard it and act accordingly. God loves what is right and hates what is wrong. This should be our feeling.

*We should try to be like God in goodness* — Children often resemble their parents in outward looks, they catch the tone of their voice, they often copy them in their conduct. Even the best earthly parents have their faults, but we are safe in following the example of our heavenly Father. The Great Teacher says, 'Be ye therefore perfect, even as your Father in heaven is perfect.'

The more we are like God the better and happier shall we be in this world, besides being more fit for admission into heaven.

### THANKSGIVING

When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise

Unnumbered comforts to my soul  
Thy tender care bestowed,  
Before my infant heart conceived  
From whom those comforts flowed

Ten thousand thousand precious gifts  
My daily thanks employ,  
Nor is the least a cheerful heart  
That tastes these gifts with joy.

Through every period of my life  
 May I Thy love proclaim,  
 And after death, in distant wolds,  
 Resume the glorious theme

When nature fails, and day and night  
 Divide Thy works no more,  
 Oh ! may my ever grateful heart,  
 Thy mercy still adore

Through all eternity to Thee,  
 A grateful song I'll raise ,  
 For oh ! eternity's too short  
 To utter all Thy praise

*Addison*

## 79 PRAYER

'MAN is the only being in this lower world that prays. Amongst his moral instincts, there is none more natural, universal, and unconquerable than that of prayer. The child inclines to it with eager docility. The old man returns to it as a refuge from decay and loneliness. Prayer ascends spontaneously from the infant mouth which can scarcely utter the name of God, and from the dying lips which no longer retain strength to utter it.

'Amongst all nations, whether eminent or obscure, civilized or barbarous, we meet, at every step, acts and forms of invocation. Whenever human beings exist, under particular circumstances, at specified hours, under the empire of certain impressions of the soul, eyes are raised, hands are joined together, knees are bent, to supplicate or to return thanks, to adore or to appease, publicly or in the recesses of the heart. Man ever turns to prayer as a last relief, or to enable him to bear the burden of his lot. When all resources fail, he seeks in prayer a support for

his weakness, consolation for his distress, and hope for his enduring constancy'<sup>1</sup>

The ancient Greeks had the following verses

In all thou dost, first let thy prayers ascend,  
And to thy God thy labours first commend,  
From Him implore success, and hope a prosperous end

Tennyson says that persons who do not pray are no better than sheep or goats

For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?

He thus urges the duty of prayer

Speak to Him thou, for He hears, and Spirit with Spirit can meet—  
Closer is He than breathing, and nearer than hands and feet

True prayer expresses the desire of the heart. the mere repetition of words is worthless. It may be uttered or unspoken. It may be

The upward glancing of the eye,  
When none but God is near.

Can we think of a child living in his father's house, receiving everything from him, and never speaking to him? Prayer is speaking to God, our heavenly Father. How wrong it is never to pray

In the morning we should thank God for His care of us during the night. We should ask Him to watch over us during the day, to prosper us in our work, to enable us to resist every temptation to evil, and always to do what is right

In the evening we should thank God for the blessings of the day, and ask pardon for whatever we have done amiss. We should ask Him to take care of us during the night, and to bless all whom we love, all our fellow-men

A short prayer thanking God for our food is very becoming. Whenever we are tempted to do wrong,

<sup>1</sup> Guizot, a celebrated French writer

we should, as it were, take our Father's hand, saying, 'Hold Thou me up, and I shall be safe' When doubtful what course to take, we should ask His guidance

Before our eyes close in death, we may offer our last prayer, 'Father, receive my spirit'

Two prayers are given below The first, which has been turned into poetry, was taught by the Great Teacher nearly two thousand years ago The other has been used in England for about two centuries

### 'OUR FATHER WHO ART IN HEAVEN'

Our Father, who in heaven art,  
All hallowed be Thy name!  
Thy kingdom come, Thy will be done  
In earth and heaven the same

Give us this day our daily bread,  
Our trespasses forgive,  
As those who trespass against us  
Our pardon shall receive

Into temptation lead us not,  
Deliver us from ill,  
For Thine the kingdom, Thine the power,  
And Thine the glory still!

### MORNING HYMN

Awake, my soul, and with the sun  
Thy daily stage of duty run,  
Shake off dull sloth, and early rise  
To pay thy morning sacrifice

Thy precious time misspent redeem,  
Each present day thy last esteem,  
Improve thy talent with due care,  
For the great day thyself prepare

Let all thy converse be sincere,  
Thy conscience as the noonday clear,

Think how all-seeing God thy ways,  
 And all thy secret thoughts, surveys  
 All praise to God, who safe hath kept,  
 And hath refresh'd me while I slept,  
 Giant, Lord, when I from death shall wake,  
 I may of endless life partake  
 Direct, control, suggest, this day,  
 All I design, or do, or say,  
 That all my powers, with all their might,  
 In Thy soul glory may unite

Ap-peace', make friendly	Re-pe ti'-tion, saying, repeat-
Con-so-la'-tion, comfort	ing
Con'-verse, conversation	Re-sourc'-es, means of help
Do cil'-i-ty, willingness to be	Spe'-ci-fied, mentioned, fixed
taught	Spon ta'-ne-ous ly, of its own
In-vo ca'-tion, calling upon in	will
prayer	Sup'-pli-cate, beg
Re-ces-ses, secret parts	Un-con'-quer-a ble, that cannot
	be overcome

## 80 WHAT ACCOUNT SHALL I GIVE TO GOD?

'EVERY one of us shall give an account of himself to God' We are not like machines that can only go as they are made God has given us reason to judge between right and wrong, and we must render an account to Him of all our actions

Our life may be compared to a great book that is being written There is a page for everyday and a line for every minute When we get up in the morning the page is quite white But by night it will be written all over, from top to bottom Each hour, each minute will have its own story Written by whose hand? By our own And what will the story be? Here an idle, wicked word, there a proud and selfish thought, on another line an angry temper, idleness here and there? Or, will it be a glad story of trying to do right, or self-denial,

gentleness, and a wish to please? When written, we cannot tear out the pages, we cannot hide one line from God. God has read it all. Yesterday's writing may already be half-forgotten by us, but it is clear and fresh to God. We cannot alter yesterday's page, but to-day's is not finished yet, to-morrow's is not begun. Thus the book is written, some day we shall come to the last page. Those two words we see in so many books, 'THE END,' will be put to ours. How soon we cannot tell. When we leave this world we must give an account to God of all our actions. This we cannot forget, for God knows all, and we must tell the truth.

To prepare for this account, it is a good thing every night to ask ourselves the following questions.

Before in sleep I close my eyes,  
 These things I must remember thine  
 What I've been doing all the day—  
 What were my acts at work or play?  
 What have I heard, what have I seen?  
 What have I learnt where'er I've been?  
 What have I learnt that's worth the knowing?  
 What have I done that's worth the doing?  
 What have I done that I should not?  
 What duty was this day forgot?

We should especially remember anything wrong that we have done during the day. Confess it with sorrow to God, and ask His help not to do it again. Although *we* cannot blot out what has been written, *God can*. A sacred book contains the promise, 'He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.' It is not sufficient to *confess* our sins, we must show that we are truly sorry, by *giving them up*. To do so we need God's help. Seek every night to have the sins of the day blotted out, so that they may not stand against you when you have to give an account to God.



Three short directions may be given

1 *Everyday be very careful how you live* — Do nothing of which you will be ashamed when God calls you to account Omit no duty which God tells you to do

2 *Learn something of God everyday* — The more you know about God, the more you will fear to sin, and the more you will try to please Him

3 *Try to do some good everyday* — A Roman Emperor used to call himself to account every night for the actions of the day When a day passed without his doing some good, he said, 'I have lost a day!'

### HOW TO LIVE

He liveth long who liveth well !

All other life is short and vain ,

He liveth longest who can tell

Of living most for heavenly gain.

He liveth long who liveth well !

All else is being flung away ,

He liveth longest who can tell

Of true things truly done each day

Waste not thy being , back to Him

Who gave it, freely give ,

Else is that being but a dream,

'Tis but to *be*, and not to *live*.

Fill up each hour with what will last,

Buy up the moments as they go

The life above, when this is past,

Is the ripe fruit of life below

Sow truth, if thou the truth would'st reap ;'

Who sows the false shall reap the vain ,

Erect and sound thy conscience keep ,

From hollow words and deeds refrain

Sow love, and taste its fruitage pure ,

Sow peace, and reap its harvests bright ,

Sow sunbeams on the rock and moon,

And find a harvest home of light

*Bonar.*

## DUTIES IN AFTER LIFE

### 8 WHICH EMPLOYMENT SHOULD I CHOOSE ?

THE day will come when the reader must leave school or college to earn his own living. Some words of advice may be offered on the employment to be chosen.

In choosing a profession the first point is, *What am I best fit for ?* A person who has no taste for study should not seek to enter a profession where learning is required, one who is physically weak is disqualified for an employment requiring bodily strength. In some cases it is easy to decide, in others, it will require much thought. Parents, teachers, and friends may aid in the choice.

Another principle is, *Which employment presents the best openings ?* A profession which is already overstocked should be avoided, if possible. A father in Government employ has advantages for getting his son into the public service, a merchant can take young men into his counting-house.

Although it is generally overlooked, in choosing an employment, we should consider, *How can I do most good ?* How can I best promote the glory of God ? How can I most benefit my country ?

The different professions which may be chosen will now be briefly noticed.

*Government Service* — As a rule, this is the great object of ambition. In a certain proportion Government servants are useful, but the number of candidates already far exceeds the demand. The country is being filled with imperfectly educated young men, who yet think it beneath their dignity to engage in industrial employments. They are miserable

themselves, and a burden to their relations. This is one cause of poverty in India.

*The Bar* — This profession is in itself useful and honourable, but it is already overcrowded. Men are tempted to promote litigation to earn a livelihood.

*Medicine* — It is a noble employment to spend a life in relieving human suffering. Skilled doctors are greatly wanted. There are Medical Colleges in the principal provinces of India where the requisite training can be obtained.

*Teaching* — Rightly prosecuted, no profession is more useful and honourable. Most employments are connected merely with material objects, the physician has care only of the body, the teacher has to train the immortal spirit. Unfortunately the work is sometimes looked upon only as a stepping-stone to the bar or Government service, but it is well worthy of being made a life employment. Some of the noblest men that have ever lived have been teachers.

*Agriculture* — This is the great source of national wealth. In India it is left entirely to uneducated ryots, blindly guided by custom. Agriculture in this country is susceptible of great improvement. It will be a happy day when educated men turn their attention to it. The unemployed relations of Zemindars might especially follow this course.

*Manufactures* — Next to land, these are the great source of wealth. The high position of England is largely due to manufactures. In that country men of great talents sometimes give themselves to manufactures, with great profit to themselves, here they are left entirely to ignorant mechanics.

*Commerce* — How inconvenient it would be if every person required to go to a farmer to purchase a little grain, merchants are therefore of great use. The Parsis, in proportion to their numbers, are probably the richest persons in India, on account of their engaging in trade all over the world.

It is hoped that the time will come when a steamer, built by Indians in Calcutta or Bombay, with an Indian crew, commanded by an Indian captain, will steam into London or New York

Ag'-ri-cul ture, cultivation  
Bar, law  
Dis qual'-i-fied, unfit for  
Lit-i-ga'-tion, lawsuits  
Me-chan'-ics, smiths, carpen-  
ters, etc

O-ver-stocked', having more  
than enough  
Phys'-i-cal-ly, bodily  
Pro-fes'-sion, employment  
Pios'-e-cut-ed, followed  
Sus cept'-i-ble, capable of

## 82 WORK FOR EVERY ONE

EACH thing hath its work to do,  
Its mission to fulfil,  
The wind that blows, the plant that grows,  
The waters that never still  
Then need we ask, 'Have we a task?'  
'Tis graven in each breast,  
'Go, do life's duties faithfully,  
And never mind the rest!'

Fear not pain or poverty,  
Fear no earthly thing  
The poorest man, who does his part,  
Is equal to a king,  
For a king hath cares, a king hath fears,  
Proud heart, but anxious breast,  
With, just like you, his work to do,  
Aye striving like the rest

Gentle words and kindly deeds  
Are never thrown away,  
But bring unlooked-for harvest  
On some cloudy autumn day  
We are but stewards of our wealth,  
Of all by us possessed  
Then do life's duties manfully,  
And never mind the rest

O' look up to the heavens by night  
 Then doubt it, if you can,  
 The countless eyes of Providence  
 Look lovingly on man  
 'Tis little good we here can do,  
 But let us do our best,  
 With thankful hearts and willingly,  
 And never mind the rest

### 83 HOW TO SUCCEED IN LIFE

THE whole of this book is intended, more or less, to answer this question, but some of the most important qualifications may again be mentioned

1 *Thorough Knowledge* —No student who is not well acquainted with the subjects can expect to pass University examinations. It is the same throughout life. The ignorant can look only for failure.

2 *Sound Judgement* —There are some men who have picked up a great deal of information which they are unable to use. There are others who are always busy and energetic, but who never do anything at the right time or in the right way.

3 *Industry* —This is one of the first essentials to success. So much is this the case, that in proverbial sayings it is sometimes mentioned to the exclusion of everything else.

4 *Energy*.—It is not enough that you work, you must work with vigour. We meet men everyday who possess talents, industry, and good judgement, but who win no adequate success simply from the lack of energy. They do not 'push,' and somebody always steps in before them.

5 *Method* —'A place for everything, and everything in its proper place,' 'A time for everything, and everything in its proper time, are two homely maxims of great practical value. Want of method

involves people in perpetual hurry, confusion, and difficulty.

6 *Promptitude* —Despatch is the soul of business. Never put off till to-morrow what you can do to-day.

7 *Punctuality* —If you have made an appointment, keep it to a minute, if possible. If you are in an office, never be late.

8 *Self-Reliance* —Cobbett says, 'Look not for success to favour, to partiality, or friendship, or to what is called *interest*'. That which a man owes to favour or to partiality, that same favour or partiality is constantly liable to take from him. Write it on your heart, that you will depend solely on your own merit and your own exertions.'

9 *Watchfulness* —Shakespeare says —

There is a tide in the affairs of men  
Which, taken at the flood, leads on to fortune,  
Omitted, all the voyage of their life  
Is bound in shallows and in miseries

One man is constantly watching for opportunities which he can turn to account, while another lets them slip.

10 *Economy* —Useless expenditure is to be avoided. Special care is necessary about what are considered trifles. Always live within your income. Many bankruptcies are caused by extravagant expenditure.

*Time* should be economized as well as *money*.

11 *Hopefulness* —Look at the bright side. If plans have been wisely formed, anticipate a favourable result. At the same time, difficulties must be expected.

12 *Perseverance* —Longfellow says, 'Learn to labour and to wait'. We must sow before we reap. The best fruit is often the longest in ripening.

13 *Politeness* — The great importance of good manners in promoting success in life has already been noticed

14 *Conduct towards Superiors* — Most young men on entering life must first be placed under others

Promotion depends largely upon the heads of offices. A conscientious discharge of duty is the best means of gaining their approval, as it is the best in itself

All men are liable to err. *Frank confession* of a fault is by far the best course in every respect. There should be no attempt at concealment, no equivocation

Some men are always ready with an excuse for any fault. It has been remarked, that '*those who are good at excuses are generally good for nothing else*'

*Conduct under rebuke* is of very great importance. Sometimes a superior is hasty and uses strong language. Solomon says, 'Yielding pacifieth great offences'. Calmness has often a wonderful effect upon an angry man. He is speedily subdued, and tries to make amends, whereas an opposite course would add fuel to the flame

15 *Moral Character* — Without this there can be no real, lasting success. A dishonest man may seem to prosper for a time, but a sudden fall is his frequent end

16 *Dependence upon God* — The best devised plans do not in themselves ensure success. The petitions require to be offered, 'O Lord, send prosperity,' 'Establish Thou the work of our hands upon us'. Prayer exerts a most beneficial influence upon our whole life

True success in life is not to be measured by a man's wealth or office. A high moral character is the noblest of possessions. Without it, life is a failure

## REDEEMING THE TIME

Shall this life of mine be wasted ?  
 Shall this vineyard lie untilled ?  
 Shall true joy pass by untasted,  
 And the soul remain unfilled ?

Shall the God-given hours be scattered,  
 Like the leaves upon the plain ?  
 Shall the blossoms die unwatered,  
 By the drops of heavenly rain ?

No, I was not born to trifle  
 Life away in dreams or sin,  
 No, I must not, dare not stifle  
 Longings such as these within !

Swiftly moving, upward, onward,  
 Let my soul in faith be borne,  
 Calmly gazing, skyward, sunward,  
 Let my eye unshrinking turn.

Then no longer idly dreaming,  
 Shall I fling my years away,  
 But, each precious hour redeeming,  
 Wait for the eternal day !

*Bonar*

An tic'-i-pate, look for  
 Bank' rupt-cies, inability to pay  
     debts  
 Con-sci-en'-tious, doing what we  
     feel to be right  
 E-con'-o-my, careful use of every  
     thing  
 En-er-get-ic, very active  
 E-qui-y-o-ca'-tion, using words  
     with a double sense

Es-sen'-tials, things necessary.  
 Es tab-lish, make strong  
 Meth'-od, regular order  
 Prompt'-i-tude, quickness  
 Punc-tu-al-i-ty, doing things at  
     the proper time  
 Qua-li-fi-ca'-tions, qualities that  
     fit a person for a place  
 Re-deem'-ing, buying back,  
     using for the best

## 84. MY AIMS IN LIFE

AN *aim* is some purpose we have in view. We may have several aims of more or less importance. Upon their character it depends whether our lives will be useful or waste.



1 *A Comfortable Livelihood*—In due proportion, this is a right aim. We should seek to maintain ourselves and our families in a mode becoming our position. It is disgraceful to depend upon others if we are able to work. The comfort or unhappiness of a family arises more from the wise expenditure of its income than from its amount. It is shown in a preceding lesson how success in business is to be attained. It is to be sought, both for its effect upon our own character, and to enable us, by our gifts, to help forward useful objects. But it must not be our chief aim to which nobler objects are to be sacrificed.

2 *Self-Improvement*—No person should be so bent on making money as not to allow some time for useful reading. It is much to be regretted that many young men, when they leave college, throw their books aside, and give up all study. This is a very unwise course. A famous English lawyer says, 'I do not think I began to learn anything until after I had left school and university, and became clearly possessed of the knowledge how utterly ignorant I was.' The alleged want of time is want of inclination. Have a time table throughout life. An hour every morning should be allotted to solid reading. It should be given to works on science, history, biography, and whatever would tend to raise the moral character and inspire to a noble life. It should be our daily desire to become wiser and better. The more we advance in these directions ourselves, the better we shall be able to benefit others.

3 *Doing Good*—The best teaching is by example, but there are other means of usefulness.

Try to promote the *Health* of the town in which you live. For this cleanliness is the chief agency. Encourage vaccination, dispensaries, and hospitals. Good roads, lighting at night, and public gardens are other objects deserving attention.

There is a small band of *Social Reformers* in India

who should receive every encouragement Female education, marriage reforms, temperance, anti-nautch movement, elevation of the low castes, etc., form part of their programme

*Moral and Religious Reforms* are still more important Truthfulness, honesty, purity, right views about God and religion should be promoted in every way Besides our example, we can do most for reform by speaking to our friends and neighbours. The delivering of lectures should also be encouraged From the spread of education, literature is becoming of more and more importance Reading-rooms should be opened Useful periodicals and other interesting and instructive reading should be circulated

Persons who have received a good English education may translate books into the vernacular, or, what is better, prepare original works

India, containing one-fifth of the human race, presents one of the noblest fields for doing good. Let the Twentieth Century be marked by a great impulse in this direction Let John Wesley's rules be followed.

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

#### A PSALM OF LIFE

Tell me not, in mournful numbers,  
Life is but an empty dream !  
For the soul is dead that slumbers,  
And things are not what they seem  
Life is real ! Life is earnest !  
And the grave is not its goal ,

'Dust thou art, to dust returnest,  
Was not spoken of the soul

Not enjoyment, and not sorrow,  
Is our destined end or way,  
But to act, that each to-morrow,  
Find us farther than to-day

Ait is long, and time is fleeting,  
And our hearts, though stout and brave,  
Still like muffled drums are beating  
Funeral marches to the grave

In the world's broad field of battle,  
In the bivouac of Life,  
Be not like dumb, driven cattle! —  
Be a hero in the strife!

Trust no Future, however pleasant!  
Let the dead Past bury its dead!  
Act,—act in the living Present!  
Heart within, and God o'erhead!

Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time

Footprints, that perhaps another,  
Sailing o'er Life's solemn main,  
A forlorn and shipwreck'd brother,  
Seeing, shall take heart again

Let us, then, be up and doing,  
With a heart for any fate,  
Still achieving, still pursuing,  
Learn to labour and to wait

*Longfellow.*

A chiev'-ing, doing  
Al leged', made in excuse  
Bl og'-ra-phy, account of the  
lives of people  
Bivouac (biv'-oo-ak), lying out  
all night in the open air  
Goal, end

Lit'-er-a-ture, learning through  
books  
Main, ocean  
Muf'-fled, covered with cloth to  
make the sound dull  
Ver-nac'-u-lar, spoken language

